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The Tide's at the Flood

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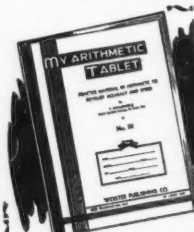
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No. 2

Curriculum Differentiations in Rural Schools *Very Rev. Msgr. John J. Fallon*

Editor's Note. We are glad to publish this paper read at the 1935 Catholic Rural Life Conference by the superintendent of the diocesan schools of the Diocese of Belleville, Ill. Msgr. Fallon's interest in rural schools must be characteristic of the interest of all diocesan superintendents. There is some danger (as the history of public education proves) that rural schools will be neglected. It is especially important that the Church have a very intelligently planned educational program for rural areas. This paper presents an excellent statement of ideals and opportunities of Catholic rural education. To conserve space, we have omitted the author's introductory remarks.

HOW far should the rural elementary and high schools of our country differ in curriculum content? I will confine myself to the Catholic elementary schools before considering the high school. I wish to state at the outset that although the rural schools of the land have been greatly criticized for poor buildings, poor equipment, and untrained teachers this, for the most part, is not true of our Catholic rural schools. I may be very optimistic, but personally I am convinced that our Catholic schools in general and our Catholic rural schools in particular are the strongest links in the educational chain of the country, and we are weak only where we have departed from our strong philosophy of education and followed along the lines of ultramodern educational theory that lacks a real philosophy as its foundation.

We Catholics have not lost sight of the fact that we have received a definite and positive philosophy of life and a definite and positive philosophy of education. We have never forgotten that, without any effort of our own, all that is intellectually cultural in the world today is ours by precious inheritance. Although we admit the majority of Catholic school superintendents have their offices in the city and have spent a great deal of time in improving city schools, yet their diocese is the unit of the organization, and most dioceses in the United States have to reckon with a large rural population. For the most part, our teaching Sisters have furnished our rural Catholic schools with a higher type of teacher than small district schools under public administration. The aims and the purpose of the Catholic rural school have been more definite, and the organization headed by the pastor of the parish with his

people have formed a more compact unit, than school districts dependent upon the voters and taxpayers of a political district. In this age of intellectual chaos, a turning from the higher to the lower, a lost sense of values, the glorification of the body and a forgetfulness of the soul, a compromise of all that Christ brought into this world and a return to paganism, the Catholic rural communities have been less affected than have the city parish and public schools.

By a diocesan system of education, I am sure, the rural Catholic schools have benefited more than the Catholic city schools. They received from the diocesan system guidance and direction that improved the methods of teaching and the organization of classes, and at the same time they were left unhampered by the unreasonable demands of outside agencies to clutter their curriculum with useless material.

Keeping in mind our great Catholic cultural inheritance, the practical teaching experience of the Church for more than two thousand years, and her intimate knowledge of human nature, the Church endeavors to produce the highest and the noblest type of manhood and womanhood because the Church develops all the faculties of both the soul and the body. The purpose of her education is not utilitarian, that men may eat and drink and be merry, but her purpose is to teach men to live this life as perfectly as possible in preparation for the immortal life to come. Keeping this in mind and remembering that the families of rural communities are larger than the families in the city and that the majority of the children attending the rural schools will eventually live their lives in large cities and contribute to the social, economic, and cultural life of the city, the curriculum of the rural schools and the city schools should not essentially differ.

The knowledge, the love, and the service of Almighty God must permeate the curriculum of the Catholic elementary rural and city school. The aim, purpose, and objectives of that curriculum must not fail to take the immortal soul into consideration. The curriculum must assume the responsibility as an intellectual agency to prepare pupils to make a success of life here on earth in

preparation for the life of the soul in eternity. The Catholic school has for its primary purpose the transformation and elevation of human nature through the redeeming grace of Jesus Christ. Its end is the perfection and happiness of its scholars in time and eternity. Through the teaching of religion the child is given his priceless inheritance of divine revelation and is taught to preserve this inheritance by means of truth, grace, and charity through the sacramental system of the divinely established Church. Those responsible for the Catholic school curriculum fully realize that religion must tend toward personal sanctification expressed in the terms of acquired Christian virtue rather than in acquisition of mere knowledge of religious facts. The manner of teaching religion and the textbook used in order to give the child knowledge of religion should not fail to impress upon the child the all-important fact that he must live his religion. The course of study in religion must bring the entire work of the school under the domination of Christ that the school may operate in Christ, through Christ, and with Christ. There should not, therefore, be any difference as far as the teaching of religion is concerned between the rural and the city school.

The elementary school in completing its part in the education of a child must give to the child certain fundamental elements that have been essential to complete living in every country of civilized man. Every American boy and every American girl, making due allowances for individual differences, should know how to speak the language of the country correctly. He should be able to write intelligent sentences, to correctly spell the ordinary words in common use, to read and enjoy the best in the literature of the country. Our life today demands that every boy and every girl be given the fundamentals in arithmetical computation, a knowledge of the world as presented through the study of geography and an understanding of the history of our democracy in relation to other countries of the world. I see no room here for differentiation between the curriculum of the rural school and the city school.

There is no reason why the boy and the girl attending the country school should not receive at least the rudiments of art education and appreciation, be able to read notes and acquire music appreciation and receive some elementary idea of the governmental form under which we live. I am sure no one will deny that this program, as outlined, is sufficient to keep the average American boy and girl busy during the years of their elementary training.

Let us keep our heads clear and not confuse methods of teaching and manner of presentation of subjects with the curriculum. The teacher of the rural school most certainly has a rich field in which to work and the rural teacher should receive particular training to carry out her work efficiently and effectively. Modern educators complain against what they call traditional subjects in the curriculum because they maintain those subjects fail to arouse interest in the minds of the children. The fault doesn't lie with the subject or the curriculum itself but rather with the inability of the teacher to present subject matter to various types of children. I see no reason why children of the rural schools should be denied knowledge that will stand them in good stead in future life because they intend to remain on the farm nor do I hold that to teach these so-called traditional subjects is going to wean them away from the soil. As stated above, many of them will spend their future lives in the city and they should not be penalized because their elementary-school life was spent in a

rural school. Our tendency to confuse subject matter with methods, with social environment and local economic situations is dangerous. The curriculum should stand independent and although the same subject matter is taught both in the city and in the country school the aims and objectives in teaching them should differ to suit the various types of children. A possible differentiation presents itself in nature study. The city-school child will have to learn many things about nature, that is, plant life and animal habits, that are known to the rural child almost by second nature. Agriculture in the seventh and eighth grades of the rural school would not be out of place where in the city school some form of botany would be more practical. The same is true of health education, a study of personal hygiene, sanitation, foods, and such studies which would take their place in the curriculum on the basis of life in the city or life in the country.

The High-School Curriculum

Let us now turn to the high school and see that here there is greater room for differentiation. The average American boy and girl of high-school age have pretty well made up their minds whether they intend to remain on the farm or go to the city. The cultural aspect of education should not be lost sight of in the high school. Our modern schools are offering a wider diversity of courses. We in the Catholic system have not an unlimited tax fund to draw from and therefore we are hampered in offering extensive courses in manual training and home economics. It may be necessary in the rural high schools to give greater attention to certain subjects that would benefit the people of a rural community more than the people residing in the city.

What we said of the Catholic rural grade school we repeat in regard to the Catholic rural high school. We must not forget the fact that we, as Catholics, have received a rich cultural inheritance. To my mind both the rural Catholic high school and the city Catholic high school have for their chief aim and objective the production of Catholic leaders who represent all that the Church has given to the world in the study of science, the perfection of art, and the ability to live right. The knowledge, the love, and the service of God must permeate the curriculum of the rural high school. The Catholic high-school student should be a captain in the great army of the Church militant. There is grave danger of losing the Catholic character of our high schools in seeking recognition from state accrediting agencies who dictate the curriculum and permit the study of religion to be added but not as an accredited subject.

The rural high school must make provision for a relatively small percentage who are interested in scholarship or the professions and who will continue their education away from the community in college, but the rural high school cannot be expected to mold its program to their needs at the sacrifice of others.

The life of the greater percentage of students in the rural high schools will be determined by economic necessity. Industry, commerce, and agriculture have failed to absorb the youth who have graduated from our high schools in recent years. They have been left to drift. A few years of futile searching for something worth while to do has created a vast army of young men and women without definite aims and purposes. These boys look to society to provide for them in a significant way. This, of course, has been due primarily to a period of economic depression, but

would it not also indicate that our high-school education has been too utilitarian in its aims and objectives? We fail to educate for a national culture. We have looked to producing young men and young women with specific earning capacities rather than a rich mental life that would tide them over a period of physical inactivity. Education has failed to give youth creative instincts. On the other hand, we do not wish to stress that a high-school education where it does not lead to a preparation for professional training should be purely cultural without any idea of earning a living in future life. Herein lies the great possibilities of differentiation in the curriculum of high schools of rural communities and high schools of cities and differentiation in the curriculum of both types to meet individual differences. Personally, I feel that the first two years of high school should be devoted to the perfection of fundamental knowledge in solid curricular subjects and that marked differentiation should appear only in the junior year. We can only suggest this differentiation along broad lines under the following objectives:

1. *Social Objectives.* Modern life demands, even during adolescent years, a solid social intelligence. History, sociology, economics, and political government furnish a broad field for social science. Unlimited possibilities present themselves for courses based upon the interest of young people in the life of which they are a part. Every type of individual living in every type of community could be given adequate opportunity to develop both individual and community leadership.

2. *Scientific Objectives.* The sciences have ever afforded man a rich source of both practical and pleasurable knowledge. Science permeates in one form or another almost every phase of man's existence. Considered in its physical and biological aspects, science holds an important place in the high-school curriculum:

a) *The Physical Sciences.* The machine dominates this age. Natural laws as applied to a mechanism are interesting to most youths. A course that reveals the wonders of the inanimate physical world proffers the widest range of appeal to the interests of nearly all youths. The boy and

the girl on the farm are as interested in the great marvels of nature — storms, fogs, sunshine, heat, cold, steam, electricity — and in such modern inventions as radio broadcasting and reception, motion pictures, and the auto, as the boy and girl in the city.

b) *The Biological Sciences.* Biology is filled with facts stranger than fiction but which shed light upon many human experiences both common and perplexing. It furnishes a wide variation in interest and can extend to community health, sanitation, mental hygiene, and interests common to all adolescents. Here again the rural school and the city school can differentiate according to the needs of the community and the interests of the individuals.

3. *Art Objectives.* Beauty has ever been produced by men through tones, colors, and designs. Today we hear a great deal about increased leisure and the use of leisure time. The rural high school should find in the arts abundant material for a curriculum that would fit in admirably to the life of its students, and although the curriculum in fine arts would not follow the same line as in the city schools, yet it would serve the purpose of giving rural students some of the better things of life.

4. *Vocational Objectives.* Although our schools are, for the most part, unable to introduce extensive courses in manual training, yet the curriculum of our high school could and should include either by correlation or separate classes some practical course that would stand our children in good stead through life.

In planning these courses one must keep in mind that the fields mentioned are by no means mutually exclusive or all-inclusive. Some of them could hold the place of extracurricular activities and others are admirably adapted to correlation. A curriculum should bring about in the individual student of both the rural and city high school such personal qualities as social consciousness, solid depth of understanding, intellectual and moral honesty, initiative, and sense of good taste. Add to this a thorough course in religion and surely we can look forward to a new race of American men and women living life as life was intended to be lived by its all-wise Author.

The Advantages and Disadvantages of Homework *Sister M. Paula, S.C.C.*

Editor's Note. This article contains an excellent summary of the case for and against homework, with some wise cautions to be followed in assigning it. Whatever is done in the classroom, whether it is called "supervised study" or not, must be a direct preparation for the homework assigned. We must not try to have children cover at home, work we think we will not be able to cover in class. — E. A. F.

IN THE traditional meaning the word *homework* has ordinarily designated the written assignments to be done at home in one or more subjects: arithmetic, grammar, geography, and the like, in addition to lessons in these and the other subjects of the elementary school. Today the term has a wider connotation. It stands not only for written assignments but for all home study, library work, gathering of information from outside sources of any kind or nature, collecting of pictures and other

material for project work, and many such scholastic tasks. Despite the fact that the word has an entirely different meaning at the present time, we still find in the educational field of today two opposing parties, one tending decidedly away from home study and the other strongly upholding it. The former maintain that all study and schoolwork should be done in the classroom or study hall under the direction and supervision of the teacher. Its advocates forget that this type of supervision is really a preparation for home study; that, if well directed, it should cause home study. But there are also those who hold the opposite view. Thus the consensus of opinion of 1,002 teachers who took part in a nation-wide contest in 1927, is that some homework should be assigned above the primary grades. This division of opinion is due, no doubt,

to the fact that the first group lays stress primarily on the disadvantages of homework, while the latter emphasizes its advantages. In order to present a liberal view of the problem we shall cite the principal disadvantages:

1. The health of the child may be imperiled by the extra strain imposed, as well as by the poor study conditions in many homes.

2. Many children have parents who are not sufficiently interested or competent to help them. Hence, homework, because it lacks supervision, leads to dawdling over school-work.

3. On the other hand, in the case of children who have competent and interested parents, home study frequently courts deception. Parents and elder brothers or sisters do the work, and the children pass it in as their own.

4. Home study leads to dissatisfaction on the part of parents who need the assistance of the children after school, as well as of those parents who would like to enjoy the evening leisure with the family.

It is obvious to all of us that these disadvantages exist, and, in individual cases, they may be even far more numerous. However, the advantages proposed by the group favoring the home assignment, will, in practically every instance, counterbalance and at times outweigh these disadvantages, for they believe that not all study and school-work should be confined to the classroom for the reasons that:

1. It is far more conducive to the health of the children to play in the open air and sunshine of the day and to study in the evening, than to remain indoors at study all day and go out to play in the evening.

2. The habit of dawdling will not be formed, or, if it has been acquired, it may be counteracted, provided a well-directed, supervised study precedes the assignment and the conscientious teacher train the children to form correct study habits.

3. The temptation to deception and the dissatisfaction of parents will be forestalled if the assignments are of the right kind and well balanced. Instead of being an annoyance or threatening the peace of the family, home study may prove a real training for and a contribution to home life. The wholesome co-operation between parents and children will aid in re-establishing the integrity of family life, a factor which is sorely needed in our age.

4. Homework, particularly in the grades, is applicational in its nature; that is, it consists of a type of reading that is interesting to the children, in looking up of questions in geography, history, hygiene, etc. Thus parents, too, will readily recognize the need for home study and will often find themselves intensely interested. In this way the work will provide worthy use of leisure for both parents and children.

5. The supervised study,¹ if conducted properly, arouses permanent interest in the child and will actually *cause* home study. The pupil's self-ideal is influenced and his interest motivated by the hope of worth-while attainments.

6. There are still some teachers who do not know how to conduct supervised study periods. Not every study period conducted in school is "supervised" study. Where the teacher does not move about among the pupils, giving explanation to one, stimulation and encouragement to the other, suggesting better procedures to another, in short, giving aid wherever it is needed, there we cannot speak of "supervised study."

¹Why not the regular class teaching? — Editor.

7. Experience proves that some of the best pupils in the school are those whose parents assist them at home, thus supplementing the work of the school.

Therefore, the positive advantages of homework from the viewpoint of the pupil, the school and teacher, and the home may be summarized as follows:

1. Homework, if well chosen and well balanced, provides the pupil with an excellent means of supplementing the class instruction, by repeating and reviewing the material taught and provides for the application and practice of principles learned in school. It makes him fit his education into actual life and does not keep the school work *in* and *for* the school alone. In other words, it affords an opportunity for, the transfer of, training.

2. Homework indirectly also aids the teacher and the school. If a large percentage of pupils fail to master the task assigned, it is a proof that the assignment was either too long or too difficult, or the principles involved were not sufficiently clear. Thus the work of the pupils reveals the defective technique of the teacher's assignment; it is a gauge of her teaching ability. Moreover, a great deal of time and energy may be saved if the collection, preparation, and organization of materials is done at home.

3. Finally, homework, as mentioned before, is a positive advantage to the home, for, if properly assigned, it tends to arouse the interest of the parents, and enlists their co-operation in school affairs. Homework may in many instances become a substitute response of a desirable nature for activities that may have undesirable effects. For, although the object of homework should be educational, not preventive, nevertheless, it is often the means of keeping the children from frequenting the movies or other forms of recreation and amusement quite generally sought outside the home, by giving them an opportunity of doing useful and creative work.

To insure lasting effective results, the individual teacher, in making the home assignment, must observe the following cautions:

1. She must allow for home chores in many instances.

2. She must consider the assignments that cannot be prepared at home, at least not in full because of the lack of material.

3. She must take into account the natural limitations of the home — the many distractions and inconveniences which beset home study and render it difficult.

4. She must bear in mind the individual differences of the pupils and take into consideration the home assignments of the other teachers.

5. Finally, she must remember that the content of the assignment should never involve first principles nor subject matter *that has not been previously taught.*²

If the teacher, mindful of these limitations, endeavors to assist the children in obtaining effective results, the advantages of the home assignment must of necessity outweigh the disadvantages. Supervised study is an excellent improvement in our modern educational system, but it is by no means a substitute for the home assignment. Both are necessary in the process of learning: the supervised study as a preparation for the home assignment, and the home assignment as a complement of the supervised study.

While the type of work to be assigned has already been discussed, let us consider when homework should commence in the life of the school, and how much time should ordinarily be devoted thereto. Many authorities on peda-

²Italics by the Editor.

gogy are of the opinion that very little or no homework should be assigned in any of the grades below those of the last two years of the elementary school; some eliminate it entirely from the first four, and one prominent schoolman suggests that it be abolished in the first six grades. This same idea is carried out by another who allots a maximum of 1 hour to the seventh year, 1½ hours to the eighth year, and from 2 to 2½ hours in the high school. Syracuse has a 15-minute gradation, beginning with the third grade, while the regulations for the public schools of New York City are as follows:

1. No home study from books or written work during the first three years. Pupils are to be encouraged to read at home from supplementary readers.
2. Fourth year: Home study from books: one subject a day or *never* more than two subjects. Written work only two days a week. Time: ½ hour.
3. Fifth and sixth years: Home study, including written work, not more than two subjects a day. Time: 1 hour.
4. Seventh and eighth years: Home study, including written work, in not more than three subjects a day. Time: 1½ hours.

The Catholic School Board of our archdiocese finds little justification for much homework in the earlier grades. It, moreover, emphasizes the fact that homework should never interfere with the child's legitimate exercise, nor encroach upon his normal period of rest and relaxation; namely, from 9 to 10 hours of sleep.

In conclusion it will suffice to say that as educators we fully realize that "*repetition is the mother of study*," and that our work of teaching must be supplemented, whether it be under our direct supervision in the classroom or at home, amid a multiplicity of conditions. Yet by a conscientious co-operation with our principals, and a due regard for our coworkers, the evils attendant upon the assignment of homework may be cured. Parents usually wish homework, pupils benefit by it, and most teachers deem it a necessary adjunct to their classroom instruction.

Let us close with the motto "*multum non multa*"—

"*quality not quantity*," as our keynote in the assignment of home tasks.

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Art in the High School

A School Sister of Notre Dame

Editor's Note. The Catholic school system from the grades to the university should encourage an appreciation of art and creative art. It is part of our great tradition. Our education will not be comprehensive until it does promote art. It will not be effective in promoting a Catholic culture until it does so. Apply what Sister Laurencia says about St. Louis to your own community.

ART—Just what is meant by that term, which in these days of increased leisure is growing deservedly more popular? Formerly, very many people, when that subject was approached, dismissed it with a shrug of the shoulders and some such meaningless remark as, "I can't even draw a straight line," or "all the taste I have is in my mouth."

But interest in art has grown and is growing, and today we have very many students entering high school and registering for the art course who cannot draw any kind of line, who haven't had any preliminary art instruction whatever in the grades, and calmly inform the art teacher, "I want to take commercial art"—and they do!—want to learn it all, and all in one year, or better still, in one term, till they begin the work—and then—as they meet with the difficulties of line and distance, or the handling of water color and the theory of color harmony—then they pipe another tune.

"Oh, Sister," wailed a freshman struggling with the intricacies of a color wheel, "I never thought art was anything like this!"

"Well," was the answer, "what did you think it was like? What did you expect?"

"Oh, I don't know, but nothing like this."

"Well, don't you like it?"

"Oh, yes, if I could only do it."

They soon discover that they will not be graduated as commercial artists at the end of one year, or at the end of many years, if at all. Perhaps at the end of that year—they may decide that the commercial-art field is too crowded, after all.

But that is quite to be expected. The celebrated artist, Cizek, is noted for his exceptional success in teaching children, little children,¹ to express their ideas in original drawings and paintings. A visitor, admiring his achievements with a class, queried, "And do many of your children go in for art afterwards?"

He answered, "Not as a rule. They go into all sorts of professions and trades. That's quite right—that's what I like. I like to think of art coloring all departments of life rather than being a separate profession."

¹Baltimore Bulletin of Education, March, 1930, "Cizek on the Child as Artist."

THE COLLEGE OF ST. CATHERINE
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And this "art coloring all departments of life," rather than simply developing the student's skill with pencil or brush, has come to be the aim of art today. That is quite evident from the definitions of art given in the St. Louis and the Missouri courses of art study. Here are some of them:

- a) "Art is fine arrangement."
- b) "Art is expressing thought in a beautiful way."
- c) "Art is doing in a fine way anything which you take pleasure in doing."
- d) "Art is an expression of energy in terms of beauty."
- One of the best, perhaps, is
- e) "That which makes the commonplace distinctive."

Primitive man who fashioned a gourd into a dipper for greater convenience in getting a drink of water was prompted by necessity or utility; but his companion who painted a bright line around that gourd or a crude design on the handle, was making a commonplace article distinctive. The line, the design, did not more amply satisfy his thirst, but it did express that longing for beautiful things that is innate in every human heart and in every child who traces his lineage back to ancestors exiled from Paradise.

Dr. Zook, an authority on educational matters in our country, in a paper read at the twenty-fifth annual convention of the American Federation of Arts (May, 1934), says in part:

It is evident, therefore, that the inspiration to live in the midst of, and in harmony with useful and beautiful things is as deeply rooted in the nature of human beings as any of the social desires. Men and women yearn for the things which are beautiful and satisfying to the spirit just as much as they do for the things that minister only to their physical necessities. In discussing the function of the arts in modern life, we should therefore remember that we are dealing with a human aspiration that will manifest itself in various forms so long as men and women are to any extent made in the image of God.²

To cultivate that love for beauty—to make it a part of the pupil's daily life, part and parcel of himself, is the aim of art as taught in the high schools today. The high-school course includes not only drawing, not even essentially drawing, but "the study of beautiful man-made things of all kinds, their aesthetic qualities, and the technique involved in making them."³

It provides experiences which will make all pupils intelligent consumers of art, and give those who are adapted for it an opportunity to become intelligent producers. For we are all artists; not Michel-angelos, Rafels, or Fra Angelicos, perhaps not even producers on a small scale, but we are all consumers of art. That innate desire to make things look well, can be cultivated until every person, even though he cannot "draw a straight line," will appreciate the man who can. Taste can be developed until the average person can be led to distinguish between good art and poor, to appreciate real beauty of line and form, and to evince a sympathetic understanding of the problems of those who produce it.

We try to give the pupils who cannot draw well a better judgment of what constitutes true beauty, to develop to its fullest extent their capacity for enjoying what is fine in their daily surroundings, as well as to appreciate the work of great masters and craftsmen. We teach them how to select and arrange in a beautiful way objects in constant daily use, to develop an interest in art processes and an appreciation of the art of other times and of other people. More attention is given now than formerly to the training in this art appreciation and in the governing principles of art expression. In fact, the State of Missouri demands that a course in appreciation of history be made a part of the high-school art course, and grants but half credit for a year's work if only technical procedure is taught. Besides, we let pupils less talented as producers, participate in group projects; and contact with talented producers stimulates them to greater efforts and sometimes awakens latent talent.

For the pupil producer of art there are so many phases, so many mediums offered, that every pupil, whatever be his bent, may have opportunities to try out his talent and lay the foundation for future specialization and perhaps of the means of gaining a livelihood.

In the course for the producer, first of all the principles and practice of drawing, in pencil or charcoal, are an absolute necessity. For, after all, every article made by man, from a lamp to a skyscraper, had first to be planned on paper by someone who could draw. Painting naturally follows. All teachers know the fascination color has for the average pupil. The medium of color in high school is usually water color, both transparent and tempera, simply because it is less expensive than oil, and less messy. With the tech-

nique of color, the theory of color harmony is combined; that is, definite rules for pleasing combinations of the different colors. This theory finds practical application in the pupils' homes, in the arrangement of their own rooms, in personal adornment, and incidentally it sometimes helps to do away with the clashing combinations of rouge, lipstick, eyebrow pencil, and nail polish in which the adolescent girl takes such great delight.

Lettering, linoleum block printing, soap sculpture, clay modeling, tie-and-dye work, and sometimes gesso, are other phases of high-school art. These crafts will prove useful in many ways in the home and in daily life. Evidently such an art course can be correlated with any and all subjects in the high-school curriculum, and also, and especially, with extracurricular activities. What teacher of English does not know and act upon the knowledge that illustrations vivify the story and clinch the facts? What science or mathematics teacher does not prefer the precise, neat appearance of lettered headings and notes to the unintelligible scrawl of some pupil's penmanship? Color, lettering, and design function in the production of posters announcing a school activity. The principles of balance, harmony, and suitability are valuable in the arrangement of the bulletin boards and blackboards.

Of course, one year of art will not work marvels, any more than will one year of music or language or science. But it will call attention to details that make for beauty not noticed before. Browning tells us

We are made so
That we love, first when we see them painted
Things we have passed perhaps a hundred times
Nor cared to see.

One of the courses listed as successive to the basic course of art is costume designing and the study of its history down through the ages. Incidentally in this course the fact can be stressed that very elegant gowns are also modest, and that it is the less refined taste that calls for ultra-fashionable garments that are rather more undress than dress.

In the daily workaday life, the art course will prove a benefit. To cite but one example: I have had girls who entered the school of nursing come and tell me how much they appreciated the lettering learned in the first year of high school, because the doctors complimented them on the superior appearance of their charts. And those who become teachers certainly appreciate an art course. Art students can apply their acquired knowledge and skill in the home, in the school, in the office and workroom, as also in their own personal appearance. And is not this culture?

Historical Value of Art

As to the historical value of art, has it ever occurred to you that "art is all that remains of man"? We know nothing at all about the cave men, so called, except for deductions made from the paintings found on the rock walls of the caves of France and Spain. What would we know of the Egyptians were it not for the art treasures found in their pyramid tombs and the carved reliefs on the walls of their majestic, ruined temples? The very ruins of Greece and Rome are so remarkable that they still serve as an inspiration to the architects and builders and sculptors of our day. How many of our public buildings and residences still feature the Doric, Ionic, or Corinthian columns? And what greater proof of the faith of the Middle Ages have we than the art they have left us? Take away the cathedrals, the sculpture, the carvings and paintings, and what is left of those "great thousand years," as Ralph Adams Cram terms them? And well has he named them. It is impossible to study them intensively or even just carefully, without imbibing some of that faith which seems to cling to the very stones. R. A. Cram is not a Catholic, but in a lecture on the New Medievalism which he recently gave before the faculty and a heterogeneous gathering of students and others at Washington University, he advocated a return to the principles and institutions of the Catholic Middle Ages based on the philosophy of St. Thomas and the principles of Santa Teresa, as he called her, the great mystic of Avila. The applause he received seemed to indicate that very many in the audience shared his enthusiasm for those Catholic ages.

But this is a digression. To come back to our subject, the great art of those past ages, the Middle Ages, is valued so highly that today fabulous prices are paid for mere fragments of it. Imagine paying \$18,600 for a ruined altar front. That is just what the St. Louis Art Museum paid for a carved alabaster altar front dating from the fifteenth century. Secretary Wallace, of the Department of Agriculture, in a speech on art at the American Federation of Arts Convention, said truly: "The art of those periods was great

²American Magazine of Art, September, 1934, p. 6.

³Miss Kimber—Missouri Course of Study.

because it was a part of what those people were feeling in their own minds."⁴

We have the finest opportunity here in St. Louis of becoming acquainted with this great art, in the original, often, or in excellent plaster casts, in our own Art Museum in Forest Park. Visits to museums belong necessarily to a course in art appreciation; and the excellence of our Art Museum and the educational service it offers should prove an added incentive. But unfortunately neither the museum nor the service it offers is sufficiently known even to educators. The St. Louis Art Museum ranks fourth among all the art museums in our country. Its collections are valued at \$1,500,000, and some of its individual collections are the finest in the country. Dr. Cram compared it very favorably with the Metropolitan Museum in New York. He termed the latter a huge storehouse of heterogeneous collections, but the St. Louis Art Museum an artistic gem. The educational service given is ideal. Just call the education department, make an appointment with the supervisor, Miss Mary Powell, and you can get a lecture on any art subject you choose. These lectures are given by trained specialists. I have been taking my classes to hear them weekly for years and I am convinced that one visit to the museum and the actual contact with original specimens is of greater value than many lessons in the classroom. I remember taking one class to study the period rooms of which the museum had an exceptionally fine series. When the girls gathered in the first, the Jacobean room, several exclaimed, "Oh, Sister, get a thrill. We're in England now!" The rooms have been brought over from England and put up board by board, identically as they were in their original setting. And where there's a thrill you need not worry about interest or attention.

Personally, I get a greater thrill when I visit the Gothic court and Romanesque collections. The lectures given in facsimile surroundings of the period discussed do make an impression. Sitting within the Gothic court the girls listened almost breathlessly, as the instructor stressed the fact that no names appear on any Gothic art. In those ages of faith all was done for God—not for fame. To cite just one example of the method of medieval work: In the building of the Chartres Cathedral the whole community gave their labor voluntarily. Those who could not carve the stones, carried them to the beautiful and mighty thing rising in the heart of a humble village. People came in hundreds to offer their skill and their substance. Gothic art was the flower of a united Christendom. Only in the Renaissance period do we find artists' signatures attached to their work. And as soon as the artist projected himself into the picture, something of the spirituality faded out. The technique is better, but the appeal, the spiritual uplift, is decidedly less. Another advantage of these visits to the Art Museum is the opportunity of comparing the art of past ages with that of the present day. In these comparisons it is not the ancient, not at all the medieval art, that suffers.

Modern Art

I am not condemning modern art. Some of it is beautiful. In architecture especially, some modern achievements are marvelous; for example, the Municipal Auditorium put up in our own St. Louis under the direction of the PWA. Its simple lines and massive proportions give a feeling of stability and of quiet, majestic power. And some modern design is charming. But some of the modern painting in its stark, exaggerated realism, seems to justify Dr. Cram's opinion. When that celebrated artist was visiting here, the annual exhibit of contemporary American artists was on display at the museum. On entering the hall he gave a gasp of horror. And this year's exhibit was better by far than some of the monstrosities that have been exhibited there in former years under the name of modern art.

If art is the reflection of the civilization of an age, I wonder what the great grandchildren of the present generation will write about us in their histories! And here, right here, I think, is the place to state that we Catholic teachers have a mission to perform, that is, to train *Catholic artists*; at least to lay the foundation for future Catholic art by encouraging any artistic talent we may discover in our pupils. We need talent, great talent, to bring about a return, a *recovery* of the lost art—the true, the beautiful, the inspirational Catholic art of the Middle Ages. We need a "Legion of Decency" in the fine and plastic arts as well as in the movies. And who will inaugurate it—who should, if not the Catholic high-school teachers? We should encourage a love for art, urge on any talent that might by its development place before the eyes and minds of

our girls and boys in the future, pure, clean, uplifting scenes and figures, and great Catholic events portrayed in such a masterful way, that they will enthuse our Catholic youth and inspire them to model their lives in imitation of the saints and Madonnas, instead of aping in fashion, and, alas! too often in action, the shameless nudities that some users of brush and pencil so brazenly foist onto the public under the name of modern art. We have the source of true art—that which made the great masters; let us give our pupils an opportunity to delve into that source. The Church has always been the patron of art, and is today. Our present Holy Father, the great Pius XI, is the founder of "The Central Pontifical Commission for Sacred Art," and himself gives advice and counsel in that field. From *The Register* I gleaned this item:

TEACH DRAWING TO BOOST ART, ADVICE OF PIUS XI

Vatican City.—Receiving the participants in the Second Week of Sacred Art, Pius XI recalled that in the first week, held last year, the theme developed the question of good taste in art. Though difficult to acquire, he said, this good taste requires that artistic education be begun in childhood in order that there may be developed an innate sense of the beautiful. He mentioned as proof of this, studies in drawing made in the first years of his schooling and said he had ever been grateful to his teachers. He therefore recommended, he said, the study of drawing for young seminarists.⁵

One more quotation, to show what our Lord thinks of the influence of good pictures. I was reading the life of the great St. Teresa of Avila written by herself and came across this passage which I quote verbatim:

"I had read in a book that it was an imperfection to possess pictures well painted—and I would not, therefore, retain in my cell one that I had; and also, before I had read this, I thought that it was poverty to possess none, except those made of paper—and, as I read this afterwards, I would not have any of any other material. I learnt from our Lord, when I was not thinking at all about this, what I am going to say: that this mortification was not right. Which is better, poverty or charity? But as love was the better, whatever kindled love in me, that I must not give up, nor take away from my nuns; for the book spoke of much adorning and curious devices—not of pictures. What Satan was doing among the Lutherans was the taking away from them all those means by which their love might be the more quickened; and thus they were going to perdition. Those who are loyal to Me, My daughter, must now, more than ever, do the very reverse of what they do."⁶

St. Teresa lived in the age immediately following Luther's revolt and we all know that that unfortunate revolt, misnamed Reformation, gave the first demolishing blow to Catholic inspirational art. By the authority of Christ Himself, it is our task to foster its return.

The Life of Students

Considerable light is being thrown on the problems of the Catholic high school as the result of a questionnaire filled out by more than 2,500 students who responded to a request made by the *Catholic Herald-Citizen* of Milwaukee.

Tabulation of the answers is still incomplete but the following are some of the indications:

Among the boys, 54 per cent of the freshmen, and 36 per cent of the seniors receive Holy Communion weekly or oftener. Nearly all others reported receiving monthly or oftener. Only two out of 1,375 said "every two months"; one said "seldom," and one, "never."

Among the girls, 70 per cent of the freshmen and 52 per cent of the seniors, receive weekly or oftener. Of 1,588 two reported "about six times a year" and two "seldom."

About 25 per cent of the boys and 45 per cent of the girls visit the Blessed Sacrament in the school chapel daily or oftener; but about 12 per cent of the boys and 9 per cent of the girls never do so.

Thirty-nine out of each hundred of these boys attending Catholic high schools use a rosary at Mass on Sundays; 26 prefer a prayer book; 22 a missal; and 13 use no external help. The Mother of Perpetual Help devotions is very popular with these students, as is also the rosary, the daily three Hail Marys, etc.

The answers showed a marked preference for the better type of movie stars. They show that about 22 per cent of the freshman boys and 6 per cent of the freshman girls are smokers. Forty-two per cent of the senior boys and 25 per cent of the senior girls are smokers. Nearly half of the boys and girls have keys to their home and about half of the parents "wait up" for the return of the young people when they are out at night.

⁴American Magazine of Art, September, 1934, p. 5.

⁵The Register, October 21, 1934, p. 4.

⁶St. Teresa of Jesus, written by the Saint, edited by J. P. Burke, p. 366.

A Catholic Press Project

Anthony Frederick, S.M., M.A.

Editor's Note. This is a concrete presentation of the problem of the Catholic press. It shows how the school may stimulate interest in Catholic newspapers and magazines. It suggests the opportunity to make students critical of inferior Catholic journalism. It indicates, too, that our well-edited Catholic journals and newspapers should see that teachers really understand their objective and their program.

FEBRUARY among Catholic publishers is advertised widely as Catholic Press Month. Announcement is then often made from the pulpit that the present Holy Father has written that anything done for the Catholic Press he will consider as having been done for him personally. In these and other forms, the laity is urged to subscribe to Catholic newspapers and magazines. It follows, therefore, that our Catholic educational system must take notice of Catholic Press Month; and in so doing acquaint its pupils with the extent and variety of Catholic periodicals, and instill in them desire and taste for the perusal of Catholic journalism.

The purpose of this article is to show how this obligation was met during a three-year period at a diocesan high school of nearly 800 boys in a large city of the middle west. The discussion will involve a recital of the methods pursued, tabulations of the results achieved, and comments on their implications.

The Catholic Press project had its genesis three years ago at the February meeting of the central committee on spiritual activities. From this committee radiates the Catholic Action program of the school; it numbers 24—an alert representative boy from each “home” room. Among the suggestions for “new business” on this particular February afternoon, occurred the item: Catholic Magazine and Newspaper Census. When the president read the item, the committee understood that here was a challenge to something new—always a consideration in student thinking.

Very little explanation made it clear that the aim of the census was to find out how many Catholic magazines and newspapers were received in the families of the students at the school. In opposition an unconvinced junior stated that boys might think it no one's business how many magazines were received in their families. There was expression of opinion on both sides; even our national decennial practice was invoked to confirm the soundness of taking up a census. Finally, a motion was carried to hold a “Catholic Magazine and Newspaper Census.”

The method of carrying out the resolution was the next order of business. All agreed that it would be practicable and informative to hold the census during the religion period. Someone suggested that each boy in school be asked to write on a slip of paper the names of the Catholic magazines and newspapers received in his own home—no name to be attached to the slip. These slips were then to be turned over to the Central Committeeman in his own classroom; he would tabulate the results. To make the tabulation easier, and to help in assembling the school total, a form was to be prepared, listing alphabetically the best-known magazines, the diocesan weeklies, and other widely circulated Catholic newspapers. Space was to be provided also for names not mentioned on the form. Parish bulletins were to be excluded from the count.

The forms were sent to the “home” rooms the next morning. The religion teachers permitted the Central Committeemen to ask for and gather the information desired; and soon the filled-out forms were brought to the office for assembly into a school total.

The “Catholic Magazine and Newspaper Census” has been on the Central Committee's agenda each year since; each year some member sponsors a resolution to repeat the project in the same manner. With practice the procedure has gained efficiency and dispatch.

As soon as the tabulation of the school totals were made each year, the list was duplicated, and a copy was sent to each classroom for posting on the bulletin board. This bulletin contained the following information: The totals were arranged in the order of numbers of subscription; all magazines with two or more subscriptions were mentioned by name; those of only one or two subscriptions were lumped without names; and there was an analysis of “average number” per family represented at the school. A copy of each of the hectographed bulletins for the years 1933, 1934, and 1935, is before me. Confined first to magazines, it is

possible to transcribe the “census figures” they contain into interesting tabulations.

| | 1933 | 1934 | 1935 |
|--|-------|-------|-------|
| Total number of magazine subscriptions received | 1,364 | 1,749 | 2,008 |
| Number of magazines listed by name (2 or more subscriptions) | 39 | 40 | 42 |
| Miscellaneous subscriptions (names of magazines not given) | 30 | 40 | 47 |
| The fictional “family average” | 2— | 2+ | 3— |

“Census figures” for nationally known magazines with more than 75 subscriptions for any year, read as follows:

| Magazine | 1933 | 1934 | 1935 |
|--------------------------|------|------|------|
| The Queen's Work | 295 | 386 | 483 |
| Young Catholic Messenger | 46 | 218 | 222 |
| Sacred Heart Messenger | 270 | 163 | 178 |
| The Sign | 158 | 143 | 118 |
| Columbia | 123 | 112 | 108 |
| Extension | 85 | 43 | 49 |

This table excludes one name with more than 75 subscriptions—a newsboys' journal, representing a purely local charity. No other magazine had a subscription total which reached about one tenth of the families represented for any year.

Continuation of the table to the number of almost forty magazines, would be monotonous. Anyone interested in Catholic periodical literature, however, will be eager to know the standing of certain nationally popular magazines. From this angle we find:

| Magazine | 1933 | 1934 | 1935 |
|-----------------|------|------|------|
| America | 16 | 26 | 25 |
| Commonweal | 14 | 17 | 16 |
| Catholic World | 2 | 4 | 4 |
| Catholic Action | 4 | 3 | 3 |
| Ave Maria | 18 | 19 | 37 |

Generally conceded as one gauge of Catholic fervor, is interest in the missions. Selection of the magazines devoting their profits and reading content to mission interest, furnishes the following information:

| Magazine | 1933 | 1934 | 1935 |
|------------------------------|------|------|------|
| Far East | 15 | 27 | 35 |
| Indian Sentinel | 12 | 36 | 19 |
| Field Afar | 7 | 16 | 60 |
| Holy Childhood | 20 | 7 | 23 |
| Jesuit Missions | 8 | 12 | 12 |
| Colored Missions | 7 | 13 | 11 |
| Catholic Missions | 7 | 8 | 14 |
| Extension | 85 | 45 | 49 |
| The Shield (outside school)* | 29 | 25 | 20 |

When we turn from magazines to newspapers listed on our record sheet for each of the three years, it is probably best to give the complete figures.

| Newspaper | 1933 | 1934 | 1935 | Average |
|------------------------------|------|------|------|---------|
| Sunday Visitor | 487 | 492 | 540 | 506 |
| Denver Catholic Register | 69 | 77 | 166 | 104 |
| Local Catholic weekly, No. 1 | 165 | 105 | ** | — |
| Local Catholic weekly, No. 2 | 77 | 81 | 88 | 82 |
| Local Catholic weekly, No. 3 | 25 | 14 | 41 | 27 |
| Catholic Daily Tribune | 1 | 3 | 7 | 4 |
| Totals | 824 | 772 | 842 | 813 |

Analysis of the “census figures” may be of value. Thus publications of student appeal, for instance, stand high in the lists. *The Queen's Work*, with its challenge to the intellectually alert student, heads the entire magazine subscription list; the *Young Catholic Messenger*, to which freshmen subscribe, introduces Catholic journalism to them at a level they can comprehend; *The Shield* supplies mission knowledge. Here seems indication of a promising future for Catholic literature and Catholic literary culture in the United States.

From the census as it was taken, it is impossible to tell just how the subscriptions were distributed. A few families, no doubt,

*Two hundred subscriptions are paid for by the mission organization of the school; these subscriptions are not included in the census.

**Discontinued publication.

subscribe to many; a great number, to none at all; the majority lies somewhere in between. The averages of 2 —, 2 +, and 3 — for magazines, and 1 + annually for newspapers, are fictional therefore, but encouraging. If Catholic editors were assured of two magazine subscriptions and one newspaper subscription in every Catholic home, there would be rejoicing indeed in their offices.

The results of the census cannot in any way be interpreted as representative of the national subscription list of the magazines named. The census represents, however, the reading material which gives the Catholic view on events and topics to more than 750 families, scattered in all sections of a city with a Catholic population of approximately 350,000. In this connection it may be noted that the patrons of the school are thrifty people of the lower middle class, mostly without high-school education. This accounts for the low subscription numbers to the more literary and critical Catholic magazines. Insofar as the depression affected the patrons of the school, drops in subscription figures seem most noticeable in the 1934 totals.

As to Catholic newspapers, it seems striking that the *Denver Register*, printed several hundred miles away, should number an average of 104 subscriptions for the three years. It seems to indicate the appeal to subscribers of the *Register* style of journalism. Comment on the popularity of *Our Sunday Visitor* is unnecessary; all is said by recalling that five eighths of the student body testified that it was a weekly guest in their homes. The Catholic weeklies are not official diocesan organs, but private capital ventures. The low subscription totals to the only Catholic daily in the United States add to the evidence concerning a rather depressing fact.

In the final analysis, however, the value of the project lies in

its effectiveness as an advertising scheme to make the individual student conscious of the number, variety, and types of Catholic magazines and newspapers. The individual saw again and again the tabulated list of some forty magazines and six newspapers. He noted that many families subscribed to *The Anthomian*, *The Liguarian*, and *The Vincentian* — probably not even words in his vocabulary before. The boy who in his freshman year remembered that his family subscribed to *The Franciscan Herald*, found out, as he progressed through school, that 29, 24, and 30 other families also were subscribing to *The Franciscan Herald*. The individual student was able, moreover, to become acquainted with the periodicals mentioned, since a copy of nearly all was to be found in the school library. The boys were urged, likewise, to give the widest publicity to the census in their conversation at school and at home. The psychological value of all these impressions is obvious. The project undoubtedly translated itself into subscriptions in some homes annually; and especially should it do so in the students' own homes later.

Insofar as I know no census of this type has ever been given publicity. Other schools and sodalities might avail themselves of the idea, and from a diagnosis of the results arrive at information of great service in furthering the spread of Catholic periodical literature. In such schemes as here described lies the strategy with which our Catholic educational system must combat the apathy of so many of our people toward the Catholic Press. From the school must come the dawn of richer reward, material and spiritual, for the men and women whose vocation is the apostolate of the pen. If the thousands of intelligent young Catholics now in our secondary schools are taught to appreciate this apostolate, we can confidently look forward to the triumphant progress of the American Catholic press.

Cultural Value of Poetry

Brother Thomas Murphy, B.A.

Editor's Note. Against contemporary neglect of the study of form in literature, particularly in poetry, Brother Thomas enters a vigorous protest. He probably goes a little too far. Cultural value is not identified with a study of form. The essential emphasis, which I take to be the purpose of this paper, is a study of form in conjunction with meaning. We must realize, too, particularly in our early grades, that children frequently have an appreciation of the rhyme and rhythm of a poem before they have any adequate grasp of the meaning. But the essential principle is meaning and form in conjunction. Francis Thompson, in his essay on *Form and Formalism*, phrases it thus:

"Of such immutable importance is form that without this effigy and witness of spirit, spirit walks invisible among men."

Read this essay often and also the introduction to the same author's essay on *Shelley*.

THOUGH we may never have discussed it, somehow I believe that sometimes the thought has come to you that literature does not make the same appeal to our generation as it did to the generation that has gone before. Certainly the latter did not enjoy the relaxation or feel the attractive force of motion pictures, radio, cross-word puzzle, or bridge, but these means of enjoying leisure hours aside, why is it that so few people today are not attracted (when they do read) by the gems of the literature of the past?

Educational authorities have very properly included literature in school programs because they realize its cultural value. They know that there is in all children an appreciation for harmony, rhyme, and rhythm. It may be crude but it is the germ from which an educated taste may spring and it should therefore be the aim of the school to foster it.

In the short time at our disposal I am not going to bore you with definitions, but I would like to remind you that literature is one of the liberal arts and the study of it might reasonably be invested with variety. Brother Leo remarks that a rigidly scientific treatment of this subject is almost certain to inhibit sound appreciation and to quench the breath and finer spirit of the written word. This you know is very true, for, in our work, formalism, though unconsciously, is apt to creep into our methods. There is a tendency to overemphasize meaning or matter¹ while overlook-

ing the earlier cultural influence — the form — of poetry. It is true that we older people can enjoy — or rather appreciate — the matter apart from the form but we are missing something. In poetry, thought and form of expression are indissolubly united and neither can be fully appreciated apart from the other. That is why we never feel the full spirit of poetry unless we read it aloud ourselves or hear another read it.

The Origin of Poetry

Leaving aside our Catholic Heritage in literature, if for a brief moment we consider the beginning of pagan literature, we shall see what part *form* played in the origin.

Poetry, as you know, belongs with music and dancing and has for its main principle the idea of motion, of succession, and therefore deals with relations of time. In fact, these three arts were once united as a single act. Presided over by the pagan priest the assembled people chanted, keeping time with the foot in a solemn dance which was inseparable from the chant itself and governed the words (our metrical foot). Thus in the beginning it was the form they were chiefly concerned with just as we notice children chanting the unintelligible "eeny, meeny," etc., to decide in their games who is to be it. Incidentally, we can understand how a splendid poem could arise among a people utterly unable to follow the simplest processes in algebra or geometry. Perception and imagination are found in vigorous development among primitive peoples, whereas their reasoning powers are at their feeblest. Undeveloped races like our own Indians, in common with ordinary children are inclined to speak a poetic language. "The fire is eating up the wood" — one based on fancy and not on reason. Every known language asserts this precedence of poet before historian. Homer came before Herodotus, and turn to whatever language we will, its oldest monuments are in song.

Here it may be well to say that there need not be the slightest suggestion of irreverence in thus tracing the rhythmic element in poetry to a pagan source. Many people who do not understand Latin feel their hearts and souls and emotions in accord with the

¹Meaning is hardly overemphasized; both meaning and form are underemphasized. — The Editor.

movement and sway of church ceremonies. Does not the Mass please the Child in heaven and is not "His delight to be with the children of men? The wisdom of the Holy Spirit was with the Church when She chose to preserve openly those heathen matters in which the inferior thing had suggested the superior. Some of our critics may remark that they find in the Benediction of the Blessed Sacrament a dim echo of early Pagan worship of the Sun-God. What of it? To quote G. K. Chesterton: "The Christians knew quite well that the sun was a grand golden object and that people had worshiped it; they were not afraid of it. They were not ashamed of using it as an object of worship; only it was the worship of something better. They thought the Catholic philosophy about the Sun of Justice was something entirely superior to a solar myth and so it was." The truth, of course, is that we of the Catholic Faith know that that divine virtue finds its facts and problems in humanity, even in heathen humanity but the Faith is not merely humanity, because it brings to it principles of life and order and understanding and comprehends humanity as humanity cannot comprehend itself. Thus it is able to interpret that human emotion which expresses itself in the rhythm and movement of poetry. And not merely interpret but sanctify that spark of "Heaven that lies about us in our infancy."

The Appeal of Form

For us, as we have remarked already, there is, of course, beauty in the noble thought expressed in words, apart maybe from the rhythm, but for the child it is the latter element that finds a responsive chord in his own young heart. You know that rhythm is found everywhere in nature. The ceaseless flow of the sea, the beat of the heart, the constant change between accented and unaccented syllables in human speech. It is not artificial, not an invention. It is an echo of that Divine harmony that lies at the heart of things and in rhythm the noblest emotions find their noblest expression. Just as one who walks along in pleasant humor involuntarily marks his steps with a song, whistling or humming, so in ancient times the usual solemn dance was accompanied with a song. As the dancing lines swayed back and forth they marked their steps by chanted words—a syllable for each step. The words were rule enough at first, but little by little gained in precision and meaning. Two steps, right and left, made a unit; for with the third the first motion was repeated. The alternation of stronger right and weaker left gave the accented and unaccented beat—the syllable of the foot. It is easy to imagine a quicker rhythm in which there might be two syllables to each step: one syllable light, with the lifting of the foot, the other heavy as the foot struck the ground again. To this combination of song and dance we can trace the origin of rhythm as applied to connected words.

The distinctive characteristic of music, what we might call the beauty element, is melody, but speech has the quality of tone color, and infinite variety is imparted to speech by the combinations of different vocal effects—the full or thin vowels, the diphthongs, the consonants. Thus combinations of liquids suggest harmony, beauty.

"Stars may drop their golden tears upon the ground." It is well to remember that, if a poet wished to write prose, there was nothing to prevent him from doing so. I say this because a pernicious notion has somehow crept in that meter has to be ignored in recitation. One example will be sufficient.

The shades of night were falling fast,
As through an Alpine village passed
A youth, etc.

Here, owing to the absence of a comma after "passed," the class ruins the meter by a rush after uttering that word. Sense—the printer's commas and semicolons may override meter? All that is necessary to link the second line with the third is a rising inflection of the voice on the word *youth*. The cessation of a poet's line is almost as important as the progress of it. It comes in its due place by a natural law which is no wanton convention but which it is wantonness to ignore. One should almost say that the poet must create a silence in which he can be heard but what is more strange is that the silence itself may become a valuable aid to the poet in emphasizing meaning. Of course, older children can be led to realize the beauty that lies in thought; Carrière defines poetry "as speaking out the thought that lies in things," but you will agree that a cultivated taste can be developed in one who feels not the meaning *alone*² but the form, whose soul vibrates to its music and through it feels the thought to be more dignified or more graceful. For instance take the familiar lines:

On Linden when the sun was low [went down]
All bloodless lay the untrodden snow
And dark as winter was the flow [stream]
Of Isar rolling rapidly.

and to whatever it is due it is impossible to deny a great dignity to the lines. Now preserve the meter but get rid of the rhymes as we have done above. What have we done? We have converted its stately march into a jogtrot. We have spoiled the poem. Its golden circlet of rhyme seems to have been a royal crown torn away by our democratic common sense.

Governed then by the conception that this first cultural element in literature is the form, poetry even in the infant school must have its place. Of course it will be a very simple literature for it must appeal to the child though in a sense it takes him out of himself. Recitation of simple verse which by its well-marked rhythm gives the first feeling for literary form should form part of the work of every day. The recital should not be interrupted by explanations or questions as to the meaning of words. That would be to destroy the whole effect by dragging dull lessons. The primary appeal is, as we have said, not to the child's reason but to his imagination and emotions.

Imagination and Emotion

Each passage learned by or recited to the children should be complete in itself and should appeal in sentiment and general tone to the children's hearts. If that is secured it is little drawback if it contains expressions and allusions of which the children have only an imperfect intellectual grasp. After all, comprehension and appreciation are relative terms. No two minds see exactly the same beauties in any work of art and nature. A child can only appreciate to the fullest extent of his powers, as we ourselves, in beautiful religious beliefs. If we had to wait appreciation of religious truths until we comprehended them, then we would never have appreciation. The child may feel his heart stirred within him by ideas of which his comprehension is less than that of his teacher. Indeed, it may be held that much of the literature taught in schools should be somewhat in advance of the present capacity of the children so that it may not be put away with other childish things.

My counterpane is soft as silk
My blanket white as creamy milk;
The hay was soft to Him, I know.
Our little Lord of long ago.

will appeal to a child's emotions just as:

Jack be nimble
Jack be quick
Jack jump over
The candle stick.

will appeal to his imagination. It is not hard to find very simple yet beautiful things written by children's poets. William Allingham who peopled hills and glens with

Wee folk, good folk
Trooping all together
Green jacket, red cap
And white owl's feather.

who, as Brother Leo has said, wrote both learnedly and knowingly not for literal-minded grownups but for children of all ages who understand the wind when it drones a story and the moon when it discloses hidden things behind the trees.

As the children grow older the selections of poems in the readers used, will indicate the range of poetry adaptable to the class. The teacher must feel his way carefully with his finger on the emotional pulse of his pupils. All through the school, even in the upper classes, reading to the pupils by the teacher has its place. It brings before them beautiful passages of literature outside the range of books to which they have access and makes them appreciate the music of words in a way their own private reading might not do. Perhaps once a week for a few minutes the teacher might read to the pupils passages of verse selected on the grounds both of beauty of form and nobility of idea.

It is well to remember that children are drawn toward poetry in different ways and to different extents. A passage which awakes enthusiasm in one will leave another cold—for instance, Joyce Kilmer's

A tree that looks at God all day
And lifts her leafy arms to pray
A tree that may in summer wear
A nest of robins in her hair.

² Italics, the editor's.

might appeal to some, and John Masefield's

I must go down to the seas again.
To the lonely seas and the sky.
And all I ask is a tall ship, and a star to steer her by.
And the wheel's kick and the wind's song —
And white sails shaking,
And a gray mist on the sea's face,
And a gray dawn breaking.

would appeal to others, which consideration points to the conclusion that the pupils should be encouraged to learn by heart passages they delight in but that they should not be compelled to do so. There is no educational reason, save custom and that love of mechanical uniformity which works such havoc in educational work, why all the members of a class should be expected to commit to memory exactly the same passages. Whenever that is insisted upon, with some children at any rate, the learning becomes a matter of the teacher's compulsion and the true cultural object is made nearly impossible of attainment. To quote Professor Welton: "The teacher's object should not be to secure that every child in a class has memorized a certain number of lines but that every one of his pupils to the fullest extent of his capacity has had his heart touched by noble thought and sweet sound and has found delight in making his own that which has so wrought upon him. So he is forming a habit of committing to his memory passages which impress him by their truth or by their beauty. If this is not secured, if learning poetry by heart is looked upon as a task to be discontinued as soon as school life is over, and not as a natural reaction of the mind to pieces of literature which specially attract it, then no matter how perfect the class recitation may be from the point of view of a mechanical examination the learning of that which has been recited has been educationally mischievous."

The Teacher's Influence

When the teacher loves poetry, it is easy to arouse in the pupils the desire to learn it by heart which indeed is almost done by the time his treatment of the selection is finished. The actual learning can be best completed at home. It is to be remembered that the aim is cultural and anything suggestive of compulsion does harm. If the teacher's purpose is memory training, then he had best associate with the exercise of this faculty something less lovely than a poem.

In the short time at our disposal I might say that in the upper classes in cultivating the sense of literary form, it would be well to bring home to the children how the characteristic sounds in a passage are in accord with its main idea; e.g., Tennyson's *Idylls of the King*. "He stepping down by zigzag paths and juts of pointed rock," compels the imagination to represent the rough clambering down the rugged path while the next line: "Came on the shining levels of the lake," gives in the sounds of the last five words the spirit of quiet moonlit waters. The more vividly the children appreciate the importance of almost every letter in rendering the matter effectively the more will they strive to attain distinctness and force of utterance and the teacher who realizes this will see how important it is to cultivate the art in his pupils as an aid to culture.

Importance of Selection

To conclude, nothing is more false than the doctrine that the primary school should take utility as its purpose, while the secondary school should seek culture. The endeavor of each should be a useful culture. One of the aims the school should have is to arouse in its pupils an interest in literature and to give knowledge of where and how that interest may be satisfied. The reading of good literature is one of the best and most easily accessible modes of employing the leisure time of life, but which when badly employed is no blessing but a curse. The most severe condemnation that can be passed on any school is that it sends its pupils out into the world with no tastes developed and no habits formed to lead them both in the present and in the future to employ their leisure hours in a manner worthy of rational and civilized beings.

Teachers, of course, will have their own individual tastes in poetry. Americans have their own beloved poets; Bliss Carman must make an appeal to Canadians with his delightful verses and an Irishman will feel the lilt in Denis Florence MacCarthy's

All the while the heart of me
The better sweeter part of me
Was throbbin for the robin
In the fields of Ballyclare.

But we must remember that literature, like the Church, as Thomas Dowden says, is universal. If he says, we are faithful chil-

dren of this Catholic Church of literature it will not matter who may be the bishop of our particular diocese — Shakespeare, Homer, Dante, Goethe, Molière, any one of them will teach us the Catholic doctrine of art — *Quod semper, quod ubique, quod ab omnibus*.

What Brother Leo writes of American schools is equally applicable to our Canadian ones, viz., "Misproportion, veneration of the material side of education, has no rightful place in any school, but least of all in a school whose ideals are positive and spiritual. Our Catholic schools exist in order that their pupils may realize that not by bread only does man live, that true success does not consist in getting something but in being something, that the divine philosophy of seeking first the Kingdom of God has been prolific of heroes of culture as well as of heroes of holiness."

And as education consists in leading the child into the truest, the highest, the noblest, the fullest relations of which he is capable, were any form of functioning neglected, the individual life would be, to some extent, mutilated. Crude though it be, in childhood this germ of appreciation must be cultivated that later in life the child may have the ability to share in the highest and holiest thoughts of man. Every one of our children has a rightful claim to this cultural heritage.



SUMMARY OF PREVIOUS EDITORIALS ON CATHOLIC EDUCATION POLICY

1. **The Ideal of Eminent Service.** Eminence of educational achievement both in the natural and supernatural sphere is the guiding principle of Catholic educational effort, and institutions should be established and maintained only when the personnel, equipment, and educational plan indicate a strong probability of outstanding educational service for the student of the institution within its scope and on its level.

2. **The Aim of Catholic Education.** For Catholics educational effort is directed to the Christian formation of man. This is the aim of Catholic education. It is the organization of a life. It is the domination of life by Christian principles. It is the formation of the man of character, that is, "the supernatural man who thinks, judges, and acts constantly and consistently in accordance with right reason illumined by the supernatural light of the example and teaching of Christ."

3. **The Responsibility of the Catholic School.** Every Catholic school should be worthy of the high destiny of the Catholic child and should be equal to the responsibilities which the Catholic educational aim imposes on the Catholic school in the quality of the teaching, the intelligent and cumulative organization of the curriculum, adequate textbooks, particularly in religion, sanitary and healthful conditions in classrooms, a wholesome mental hygiene of the school process, constructive supervision of teachers, and an understanding and inspiring leadership in the administration of diocesan school systems. In such schools it would be a great thing for the Church and the Country if every Catholic child were in a Catholic school.

4. **Organization of the Curriculum in Religion in the Light of the Catholic Educational Aim.** Religion must produce a quality — a supernatural quality in the life of the soul. It is the initiation, maintenance and development of this life of grace in the soul that religious instruction and training aims to develop the individual's life. It must affect his mind, his will, his heart, and his body. It is the reign of Christ in the entire life of the individual. The range of religious experience, training, and instruction must include doctrinal instruction, Bible and Church history, the liturgy, religious poetry, religious art, religious practices, and the daily life of the student. All of these must be related in an organic unity if they are to be maximally effective. Moreover, the religious outlook and the religious philosophy of life must permeate all other subjects without violating their principles of intellectual organization.

5. **The Family and Education.** It is the incontestable and fundamental right of parents to give or to determine the education of their children. "Parents are under a grave obligation," as the Codex of Canon Law points out, "to see to the religious and moral education of their children, as well as to their physical and civic training, as far as they can, and moreover to provide for their temporal well-being." This is an obligation superior and anterior to the obligation of the State, though failure on the parents' part to give their children this temporal and spiritual nurture may justify its stepping in to see that the child's development is carried on. Parental education should be continuously carried on to develop their capacity to train children for Christian living in a democratic society and for their ultimate end. — E. A. F.

A CORRECTION

In the editorial in the January issue of *The Catholic School Journal*, entitled "Catholic Education Policy — V: The Family and Education," occurred the following sentence: "It is the incontestable and fundamental right of educators to give or to determine the education of their children." The word "educators" was a very unfortunate misprint. Of course, it should have read "parents." The statement appears correctly in No. 5 of the summary printed above on this page.

The CATHOLIC SCHOOL JOURNAL

Edward A. Fitzpatrick, Ph.D., LL.D., Editor

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Let Us Examine Our Conscience

The Archbishop of St. Paul, the Most Rev. John G. Murray, in his discussion of the catechetical decree, which we published last month in this Journal, has a number of striking sentences. One in particular is challenging:

"The increase of faith within the souls of those who are baptized will halt the devastating leakage which characterizes the course of Catholicity in the United States as in every other country of the world. During the past decade, no appreciable increase in the Catholic population can be discovered from the official statistics furnished by authoritative sources."¹

This "devastating leakage" seems to be the fact and apparently practically all the students of the subject agree upon it. One wonders how in face of, for example, such a comprehensive catechetical program as is proposed in the recent decree, as well as the enthusiastic reports of diocesan school authorities of progress, that such continues to be the fact. We wonder if we are merely multiplying machinery? Is our organization completely manned? Is it sensitive to new ideas? New programs? New textbooks? Or is it lost in new ideas, programs, or textbooks? Are our teachers in Catholic schools intelligently supervised, directed, helped? Is this co-operation utilized in building up policies?

Are the teachers equal to the great responsibility placed upon them? Is this burden placed on the Sisters or does the parish priest accept this great opportunity? Are both prepared and trained for this service to Catholic children? Are useful tools available in the hands of teachers — textbooks, supplementary books, pictures, maps, charts, diagrams? Is the curriculum in religion planned within

¹In the introduction to *Bandas's Religious Teaching in Practice* (Wagner).

the individual grade, and, cumulatively throughout the grades, is the method in accordance with educational principles? Is it effective in producing knowledge, and, more important, in shaping conduct?

Such questions ought to be seriously asked and realistically answered. We ought not to be content with the perfection of the Catholic idea of education. We need to find out how this "idea" is translated into the life of our Catholic population.

In reading the introduction to the Catechism of the Council of Trent, by McHugh and Callan, one is struck by the favorable pictures that can be presented of conditions existing before the Reformation. There were important decrees of councils in many countries; there were large numbers of popular theological manuals. Yet with all this kind of evidence the great defection from the Church took place. These editors answered the question for that period. Our answer will not resemble theirs, but let us seek a similarly realistic understanding of what are the educational, social, and ecclesiastical conditions contributing to our ineffectiveness, in order that with understanding there shall go a reconstruction program. — E. A. F.

"And Reformation of Their Lives"

Away back, about A.D. 800, Amalarius, Archbishop of Treves, in answer to Charlemagne's letter requesting information as to the teaching of religion in his diocese, said significantly:

"We teach those who ask for baptism in such a way that on hearing they may not only accept what is to be believed, but also undertake the reform of their lives."

Is there not in that simple sentence of the ancient archbishop a world of wisdom for our current leaders of religious education in the parochial schools, in the Catholic Instruction Leagues, in the Confraternity of Christian Doctrine, and in the vacation schools?

A reformation of life in accordance with the doctrines believed! Then is Christ the Way, the Truth, and the Life. — E. A. F.

What is the Catechism Method?

One of the principal characteristics of Catholic thinking is presumably its order. This comes about from the habit of definition. Ordinarily, we start with a definition of terms and we try to keep using the word in the discussion in the defined sense. Though sometimes this may lead, it is altogether an admirable quality.

There has gone on continually a discussion about what may be called the catechism method in the teaching of religion. But it is amazing how this problem is bandied around without any definition of the terms. Someone starts to defend the catechism method and soon or later somehow his defense is a defense of teaching religion. Sometimes the shift is to a defense of oral teaching — a catechesis. Sometimes the defense develops into a vigorous defense of the necessity of an accurate formulation of Christian doctrine itself, or that a "sound form of words" is desirable for children. Books are written, congresses are held, lectures are given, the history of catechetics is outlined, and the problem is in no way clarified.

We invite our readers to discuss the problem in the form of letters to the editor or regular articles. I think we might make a beginning in the discussion of the place of the catechism, if we are to say just what the catechism method is. Perhaps if the following questions were used as a test,

affirmative answers to all five questions would indicate we have the catechism method in a particular procedure:

Is the catechism the principal content of the instruction?

Is the catechism written or intended for children or beginners?

Is it in brief question-and-answer form?

Does it deal comprehensively with Christian doctrine: Creed, Sacraments, Commandments, Pater Noster?

Was it intended to be memorized verbatim?

— E. A. F.

Catholic Education Policy—VI Co-operation of All Catholic Educational Instrumentalities¹

Catholic education has a very definite objective that is generally agreed upon and an underlying philosophy. That the objective is not always realized in our schools and that the educational philosophy is not always followed must be admitted. Sometimes we seem to proceed on the assumption that any school is better than none. On the higher levels, we multiply our educational institutions in areas already well provided for. There is a competitive spirit among our higher educational institutions, particularly among colleges for women, that does not help the general Catholic educational program.

More than two million Catholic children on the elementary-school level are not in Catholic schools and a larger proportion of Catholic children of high-school age are not in Catholic high schools. Catholic parents to an amazing degree send their children to non-Catholic colleges for social prestige and other extraneous purposes. The word *Catholic* ought to be synonymous with the word *eminent* in the conduct of educational systems.

We have introduced lately vast subordinate supplementary instrumentalities like the Catholic Instruction League, and the Confraternity of Christian Doctrine. The Catholic Rural Life Conference has done notable work in reaching neglected rural areas. We could develop one hundred and nine Catholic school systems on the elementary-school level, as many high-school programs as there are religious orders conducting high schools, and as many systems of teacher training, and multiply colleges and universities indefinitely. That way mediocrity lies.

A note of constructive co-operation among all the instrumentalities of Catholic education with some form of national exchange of opinion, in addition to a clearing house for spreading the best, is an imperative need in Catholic education on all levels. Co-operative research in the Catholic universities could immensely help our present situation.

The following would seem to be a necessary part of Catholic educational policy: *Active, wholehearted reinforcing co-operation of all instrumentalities of Catholic education—archbishops, bishops, diocesan superintendents, Catholic colleges and universities, religious orders, pastors and their assistants, and the laity. Two particular forms this co-operation might immediately take are a national clearing house of the best in Catholic education everywhere made available to all Catholic institutions, and a plan of co-operative research in the Catholic colleges and universities devoted to the improvement of Catholic educational administration and teaching on all educational levels. Such voluntary co-operation would prevent unwisely duplication of educational facilities, and reveal the integrating effects of institutional competition.* — E. A. F.

¹See summary of previous editorials of this series on page 41 of this issue

Is This True Today?

Every once in a while, we find statements made a number of years ago and wonder what has been the effect of them. Father Shields, a very significant influence in Catholic education, said a number of years ago:

"The fatuous policy that is sometimes followed in Catholic schools of copying the curriculum of the de-Christianized schools, and adding to this a half hour of religious instruction each day, can scarcely fail to destroy effectively the roots of Catholic faith in the lives of children entrusted to these schools by confiding parents."

Is this true today?

Why should it ever have been true?

Have the conditions, which evidently produced the practice, been removed? — E. A. F.

Is Spelling Moral?

Subjects of study are often justified because of their moral values. You may recall that manual training was justified by its moral values, whatever they were. Later, the point of view changed and the justification was found in its practical values.

We are rather surprised to find in a book on teaching religion, a statement which indicates moral values for spelling. "This art," we read, "fosters a love for the exact and correct and *therefore*, a knowledge of right and wrong."

We assume that this does not mean right and wrong in spelling, but right and wrong generally.

Can it be that the distinction between "receive" and "recieve" will help the child in any conceivable way to make a moral distinction in behavior—his own or another's?

Let us keep our educational theory and practice in accord with the actual laws of learning. — E. A. F.

Hearty Congratulations

The CATHOLIC SCHOOL JOURNAL extends hearty congratulations to the *Catholic Educational Review* on its Silver Jubilee.

The current issue is the twenty-fifth annual number since Fathers Pace and Shields edited the first issue in January 1911. A short biography introducing the jubilee number credits Father Shields with the founding of the *Review*. This was surely not the least of the works of this extraordinary man. The Papal Delegate is very generous indeed in his statement of the services of the *Review* during the twenty-five years of its history. Monsignor P. J. McCormick, the acting rector of the University, reviews its history.

There is need for a journal such as the *Catholic Educational Review* covering in a discursive way the field of Catholic education in general. It maintains, too, a wide interest in our educational problems and furnishes a much-needed forum for discussion which would otherwise be lacking. Its close relation to the National Catholic Educational Association and to the members of the educational department of the Catholic University, has re-enforced the *Review*.

We wish to it a long and serviceable existence both to the Nation and to the Church. We wish for it even wider and deeper influence. We wish for it, too, greater support and greater co-operation from all the Catholic educators and writers of the country.

Good wishes and long life.

May God bless the *Catholic Educational Review*.

E. A. F.



Lincoln's Gettysburg Address.—This also makes a beautiful window picture if desired. The stars in the flag are not entire and perfect in shape to give the effect of the flag waving in the breeze.—Designed by a Sister of St. Francis of Penance and Christian Charity.

PRIMARY GRADES SECTION

By FLORENCE DAILEY

Abraham Lincoln

Abraham Lincoln was born in a log cabin.

He was a very poor boy. He had no toys or books of his own. He borrowed books to read. He went to school for only one year.

When a young boy, while working as a clerk in a grocery store he gained the title of "Honest Abe." One evening he found that he had overcharged a woman six cents. When he closed the store that night he walked to the woman's house, a distance of two or three miles and returned to her the sum.

Abraham Lincoln has been called the "Second Father" of his country, George Washington being the "First."

February is an important month in our nation's history, for it gives us both Washington and Lincoln.

1. Where was Abraham Lincoln born?
2. How long did he go to school?
3. How did he receive the title "Honest Abe"?
4. What other title has he been given?
5. Why is February an important month in history?

Which of the Following Words Should Be Capitalized?

| | | |
|--------------|------------|---------|
| winter | washington | monday |
| february | toys | horse |
| snow | john | april |
| christmas | school | cat |
| house | church | skates |
| january | new york | june |
| mary | home | lincoln |
| bed | tom | sunday |
| philadelphia | july | move |
| saturday | said | october |

Write the Correct Answer

1. Which is the shortest month of the year?
2. What would you use to tell how much you weigh?
3. What falls on the ground in winter?
4. What do bears do all winter?
5. What are apples, oranges, grapes called?
6. What day of the week comes after Tuesday?
7. What month of the year comes after March?
8. Which is the first day of the week?

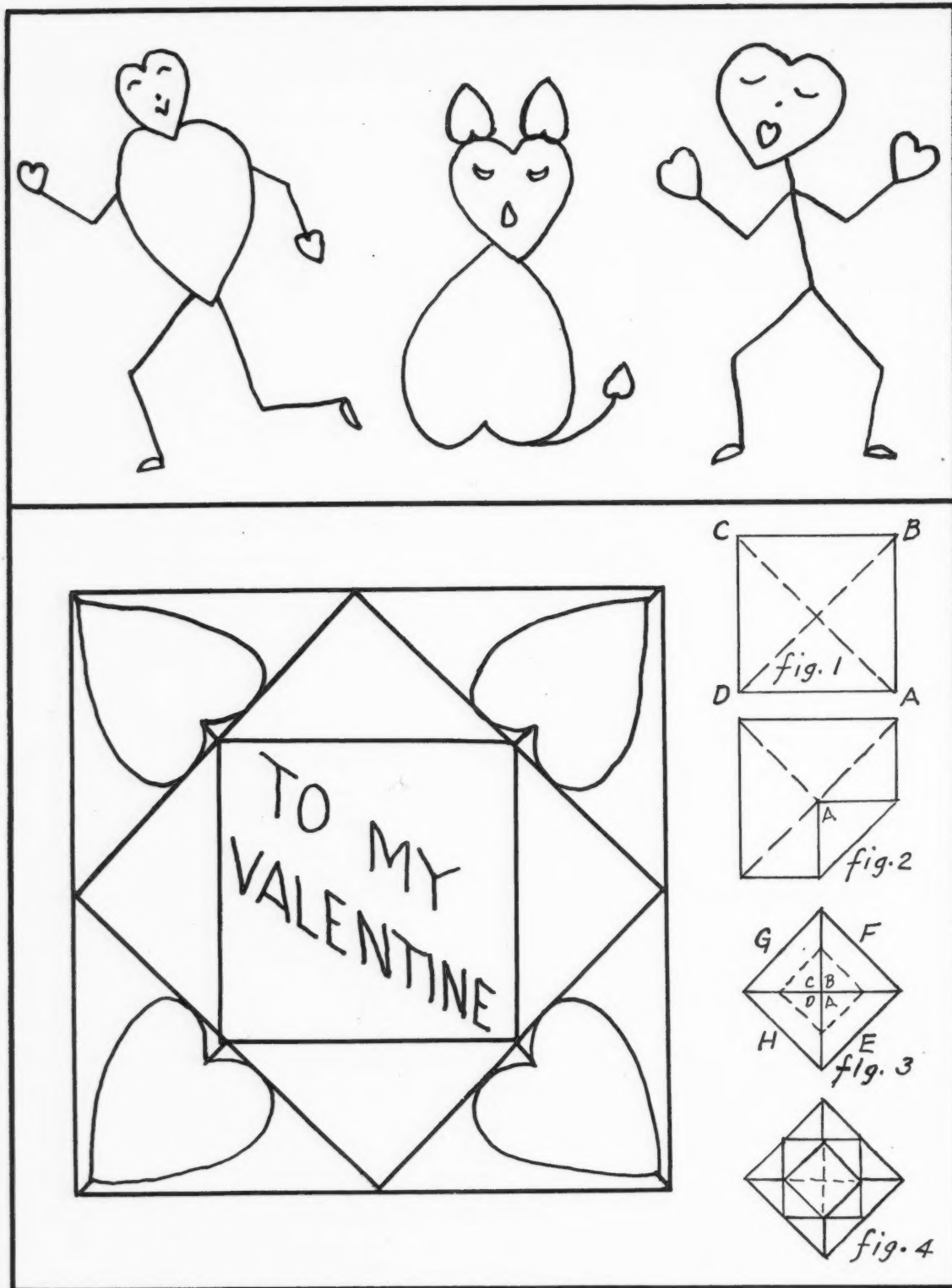
Fill in the Space with the Correct Word:

1. Can you _____ a valentine?
(draw, drew, drawn)
2. What did you _____?
(draw, drew, drawn)
3. Who _____ this valentine?
(draw, drew, drawn)
4. How many valentines have you _____?
(draw, drew, drawn)

Add a Letter to:

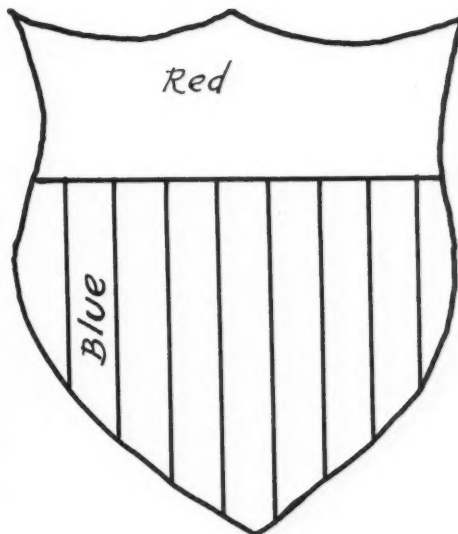
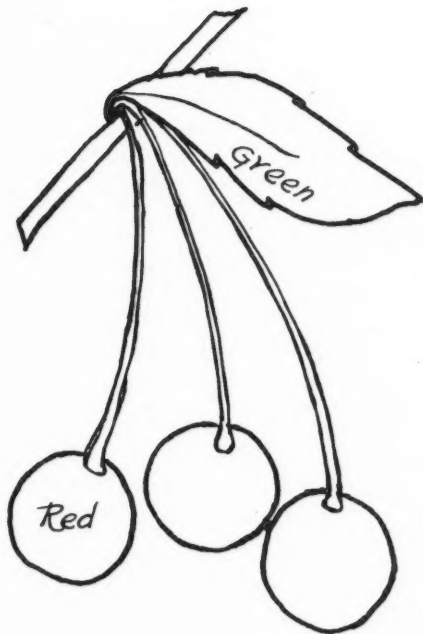
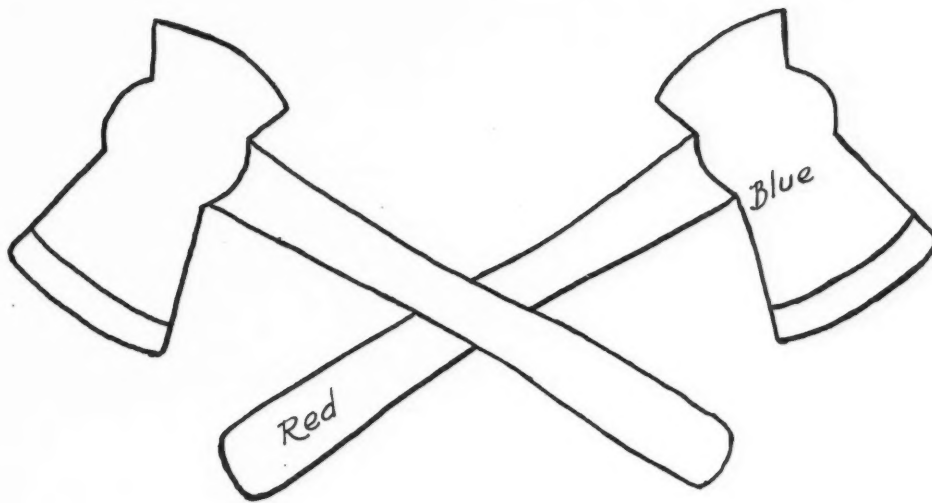
1. WING to make an action word.
2. OLD to tell about the weather.
3. ILL to name a place to slide.
4. OTHER to name who you love.
5. OX to name an animal.
6. IN to name what you tell in confession.
7. AIR to tell what is on your head.
8. AIL to name part of a boat.
9. AT to name an animal.
10. ICK to tell what the clock does.

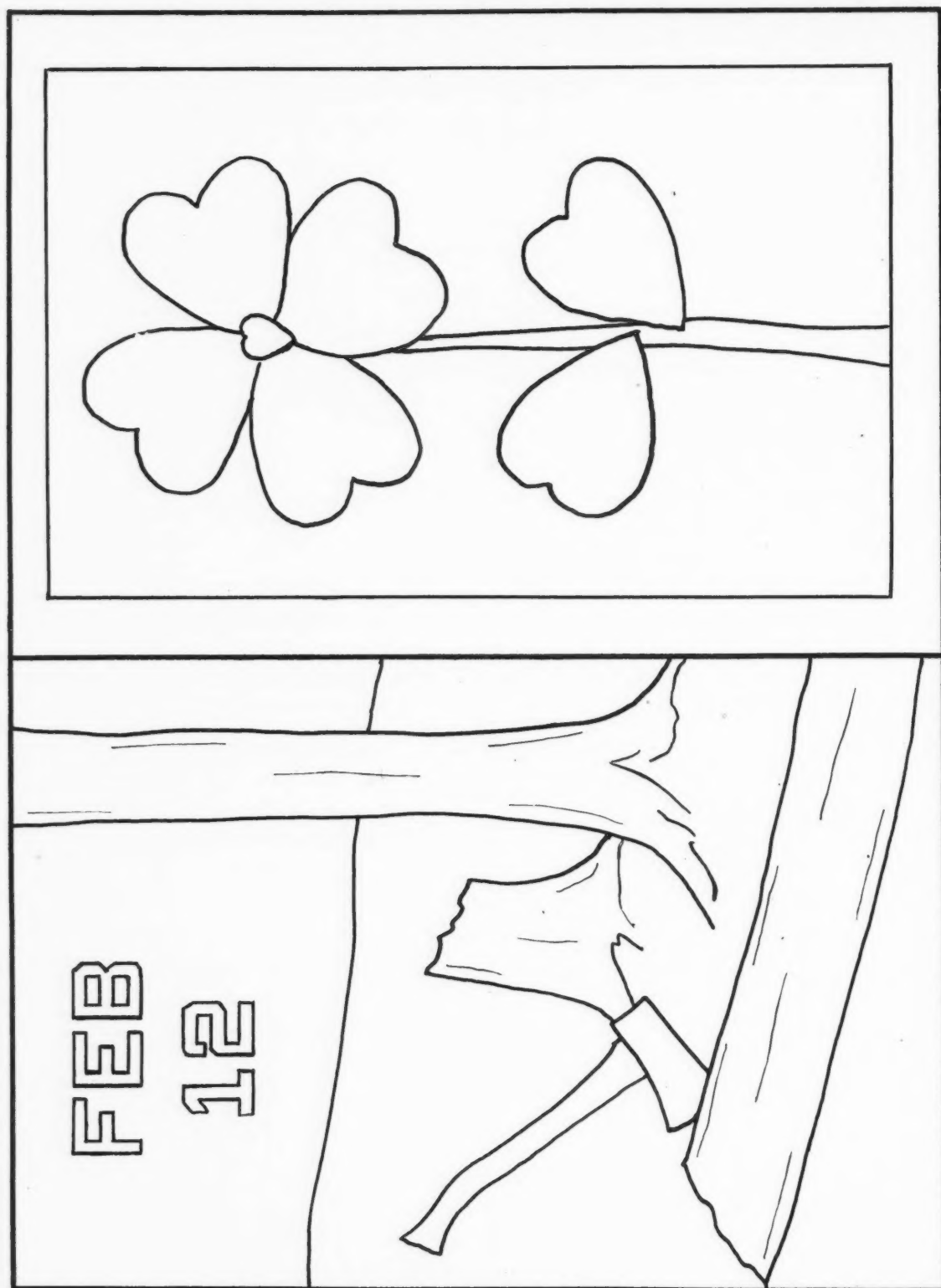
Give a mimeographed or hectographed copy of this page to each child.



Heart Stick Figures.—Fold red paper the desired sizes and cut hearts. With black crayon draw a stick figure on white paper. Paste hearts for the head, body, and hands. Draw features on the hearts with black crayon.—To make the valentine, square a 6 x 9 in. white paper. Fold diagonally and unfold (Fig. 1). Fold corner A to center of outside edges, E, F, G, H (Fig. 4). Fold red paper and cut hearts. Paste hearts over corners. Letter in appropriate message or paste in a picture.

WASHINGTON'S BIRTHDAY SUGGESTIONS





Valentine Heart Flower.—Fold red paper $1\frac{1}{2} \times 1\frac{1}{2}$ in. on the diameter and cut hearts for petals. Do likewise for leaves, using green paper. Cut a small black or yellow heart for the center. Cut stem from dark green paper. Assemble and paste on 6×9 in. white paper, as shown above.

Practical Aids for the Teacher

All contributions to this department will be paid at space rates

Geography as a Correlation Center

A Sister of St. Francis

One of our present needs in Education is more geography — geography humanized, geography socialized, geography as a study of the world today. Since geography has definite and necessary relations with all other subjects of the curriculum, one readily conceives that geography may easily be made a correlation center about which material representing a similar viewpoint may be clustered. By establishing the proper relations between geography and other subjects, the teacher will contribute considerably to the much-needed understanding of man's relation to mother earth and his fellow beings. At the same time geography will aid her to make the drill subjects of the curriculum worth while and purposeful.

It is the purpose of this article to present a practical plan for making the review work in geography a unified whole by drawing liberally on all subjects of the curriculum to illuminate and to reinforce the geographic unit of the North Eastern States studied previously by pupils of the fifth grade.

As religious teachers we should make frequent use of the possibilities for incidental correlation of all subject matter with Christian doctrine, bible history, church history, etc. On the review day of the North Eastern States we might easily disregard the scheduled subject matter for the period in religion and substitute the study of one or more of the following topics:

1. The story of religious difficulties in England during the sixteenth and seventeenth centuries.
2. The religious beliefs and customs of the Puritans and the Pilgrims.
3. The story of religious freedom in Maryland.
4. The heroic work of the French Jesuits among the Iroquois in the region of the present State of New York.
5. The life of Father Isaac Jogues who was martyred for his faith at what is now Auriesville, New York.
6. The status of the Catholic Church in New England at the present time.

References

- Kennedy, Sr. M. Joseph, *America's Founders and Leaders* (Benziger Bros., Chicago, Ill.).
Kennedy, Sr. M. Joseph, *The United States* (Benziger Bros., Chicago, Ill.).
Nida, Webb, *Our Country Past and Present* (Scott, Foresman and Company, Chicago, Ill.).
Purcell, *The American Nation* (Ginn and Company, Chicago, Ill.).

The writer found that in most schools the second period on the program calls for the teaching of arithmetic. If arithmetic is to function as a subject in relation to human affairs, arithmetical problems must be organized about life situations. Geography offers many opportunities for the selection of such problems and thus provides occasions for the application of arithmetical skills in relation to geographical material.

The following problems are based upon the study of the North Eastern States and show how the subjects of geography and arithmetic are mutually helpful:

1. Make a graph with horizontal bars to show the following facts: (a) The North Eastern States occupy 1/16 of our area. (b) The North Eastern States have 3/10 of our total population. (c) The North Eastern States

manufacture 3/4 of our watches, clocks, and scientific instruments. (d) The North Eastern States make 1/2 of our textiles. (e) The North Eastern States raise 1/10 of our farm crops.

Make all bars equally long and shade in the fractional parts as stated in the problem.

2. The railroad distance from Pittsburgh to Washington is 320 miles. A straight line on the map between the two cities is 2 1/2 inches. The map is 1 inch = 72 miles. Find the difference between the two distances.

3. By using the scale on the map of the North Eastern States find: (a) the greatest distance across these states, east and west; (b) the greatest distance across these states, north and south.

4. By using the same map and scale, find the straight-line distance from Boston to New York, from Boston to Pittsburgh, from New York to Buffalo, from Philadelphia to New York.

5. The Pennsylvania Railroad uses annually 15,000,000 tons of coal to run 62,000 engines. How much coal does one engine on the average consume in one year?

6. The population of the State of Pennsylvania is 9,630,000. Of these, 300,000 are employed in the mines. What fraction of the population of Pennsylvania works in the mines?

7. There are 800 factories in Providence, Rhode Island. One fourth of these make jewelry. How many factories in Providence make jewelry? What fractional part of the factories make other articles?

8. The annual output of the silk factories of the United States has a value of \$1,000,000,000. The production of silk in Paterson, New Jersey, amounts to about 1/10 of this amount. What is the annual value of silk produced in Paterson, New Jersey?

9. Harvard University in Cambridge, Massachusetts, was founded in 1636; Yale University at New Haven, Connecticut, was established 65 years later. In what year was Yale University founded?

10. Manhattan Island is 13 1/2 miles long and 2 1/4 miles wide. How long will it take a car to run at an average speed of 40 1/2 miles from the southern to the northern end of

Manhattan Island? From the eastern to the western shore of Manhattan Island?

11. The population of New York City is 6,930,000. About 350,000 people take care of the various means of transportation. What fractional part of the total population is employed in transporting people and goods?

12. About 110,000,000 passengers ride on the Pennsylvania Railroad. What is the average number of passengers per month? per day?

13. The summer resort, Atlantic City, has 66,000 permanent residents. During summer there are about 300,000 people in the city. What fractional part of the summer population are permanent residents?

14. There are about 1,900 shoe factories in the cities of New York, Boston, Lynn, Brockton, Haverhill, Philadelphia, St. Louis, and Chicago. These factories employ 200,000 working people. What is the average number of working people in one factory?

15. In the city of New York 2,500,000 newspapers are sold daily. If each paper sells at 10 cents per week, what is the weekly income from paper sales?

This income pays only 1/3 of the expense of a great paper. The balance comes from advertising. How much must be made by advertising to pay the expenses of the paper?

16. In the New England factories 15 miles of cotton cloth are made in one minute. If the cloth is made up into bolts of 500 yards each, how many bolts of cloth can be made per minute? per hour?

17. A textile company at Willimantic, Connecticut, makes 1,000,000 miles of thread per week. Estimate the number of yards of thread made in one week.

If the thread is put on 50-yard spools, how many spools of thread can be made in one week?

18. In the North Eastern States an average number of 600 people are living in one square mile. The density of population in the State of Nevada is one hundredth of that of the North Eastern States. What is the average number of people living in one square mile in the State of Nevada?

19. The population of each of the North Eastern States is as follows: Delaware, 244,000; Vermont, 352,428; New Hampshire, 443,038; Rhode Island, 716,000; Maine, 795,000; Maryland, 1,616,000; Connecticut, 1,667,000; New Jersey, 3,821,000; Massachusetts, 4,290,000; Pennsylvania, 9,854,000; New York, 11,-

A TEACHER'S PRAYER

Send me today students that I can reach.

I do not ask Thee, Lord, that those enroll

With me whose brilliant minds or gifts of soul

Would bring me joy. Send me those I beseech

Who need what I can give. In my work for each

Of them, I pray, help me fulfill the whole

Of Thy design; my every thought control;

Then Jesus, Master, teach me how to teach.

If I would really teach, Lord, I must learn

Of Thee, Who on the mount taught the vast throng

The fundamental lessons which belong

To all mankind alike. Then I must turn

To watch Thee drawing single souls apart

To teach Thy finest lessons heart to heart.

— Ruth Mary Fox

550,000. What is the total population of the North Eastern States? The population of New York City is 6,930,000. What part of the population of the North Eastern States live in New York City?

20. Before the Erie canal was built, it cost \$100 to haul a ton of produce from Lake Erie to New York City. After the canal was built, the cost of hauling a ton dropped from \$100 to \$3. How much did the canal lessen the cost? How many tons could now be hauled for \$100?

21. For the purpose of smelting a ton of iron ore we need $1\frac{1}{4}$ tons of coal and one ton of limestone. If three tons of iron ore are needed to make a great dirt shovel, how much coal and limestone must be used to smelt the ore?

22. On a sheet of drawing paper draw a rectangle with a base of 9 inches and a height of 7 inches. Divide this rectangle into square inches. Save this drawing for seat work during the geography lesson.

How may the study of English be correlated with geography? During the regular geography lesson the teacher should be interested both in content and language as a medium of expression; the geography content, however, should receive the major emphasis. Geography material may be used by the English teacher as a means of enlarging the vocabulary.

On the review day of the North Eastern States, the pupils may make an imaginary trip through these states. Ask them to prepare a brief diary telling about places of interest. Allow them to illustrate these places by pictures cut from travel bulletins. Since one period is too brief for one child to complete a diary, have individual pupils or groups of pupils describe a different point of interest; then put these parts together into a class diary to be read during the reading lesson.

It would be ideal to have the class study Winslow Homer's famous picture "Northeastern." This piece of art shows nature along the rugged coast of Maine in one of her wildest moods. The pupils will be interested to find out that Homer was a typical "Northeasterner" who loved to transfer to canvas the wild beauties of the rivers and lakes, the mountains and valleys, and especially the rough ocean shore of these states. Miniature reproductions of the picture may be had at a low cost from any of the picture companies.

Teachers are always looking for ways and means of interesting the intermediate children in the mechanics of reading. On the "Northeastern Day" have each child choose a poem or an interesting selection pertaining to the North Eastern States, from any source he desires and read it aloud to the class. The only restriction is that it must not be too long, so that every one may have an opportunity to read. Of course, the teacher ought to inspect each choice before the reading takes place. The children will vie with one another to see who can read the most interesting material in the most perfect manner. This procedure will not only increase interest in the reading itself, but also produce a better type of oral reading and at the same time prove a strong bond to reinforce the study of the North Eastern States.

The *National Geographic Magazine*, various geography texts, newspapers, travel bulletins as well as class readers and supplementary readers offer excellent material for a reading period of this type.

The spelling lesson, too, may be made subservient to geography on the "Northeastern Day." To the extent that pupils were unable to spell words needed in the study of the North Eastern States, the teacher should assist by placing these words on the board and have the pupils keep a list of the "Geography Spelling Demons." The terms thus collected may be drilled upon on the review day dur-

ing the spelling lesson. Here follows a list of words to be used for such purpose:

| States | Abbreviation | Capital |
|---------------------|--------------|------------|
| New York | N. Y. | Albany |
| New Jersey | N. J. | Trenton |
| Pennsylvania | Pa. | Harrisburg |
| Maine | Me. | Augusta |
| New Hampshire .. | N. H. | Concord |
| Vermont | Vt. | Montpelier |
| Massachusetts | Mass. | Boston |
| Rhode Island | R. I. | Providence |
| Connecticut | Conn. | Hartford |

| Surface Features | Products | Occupations |
|---------------------|-------------|---------------|
| Green Mountains | Iron goods | Dairy farming |
| White Mountains | Steel goods | Truck farming |
| Allegheny Mountains | Firearms | Lumbering |
| Berkshire Hills | Textiles | Fishing |
| Merrimac | Petroleum | Tanning |
| Hudson | Jewelry | Canning |
| Bay | Pottery | Sewing |
| Lake | Marble | Smelting |
| Sound | Granite | Manufacturing |
| Cape | Wood pulp | |
| Barge Canal | Mackerels | |
| | Lobsters | |
| | Oysters | Codfish |

Geography, from the nature of the subject, has more content relations with history than with any other subject. History not related to geography is poor indeed. The development of the colonies before the Revolution can hardly be made clear without a consideration of the influence of the surface and climatic features. The geographic features of the North Eastern States may well be used to explain the rich history of this section of our country. When studied in the light of geographic factors, the Indian wars, the campaigns around Boston and along the Hudson and Mohawk rivers, become relatively easy for the child.

There are many places in the North Eastern States which remind us of the stirring times of the past, when it took courage to be a true American. During the history lesson on the "Northeastern Day," illustrate by pictures and stories some of the following places and events:

Plymouth Rock, landing place of the Pilgrims; Pilgrim Hall, Boston, museum of Pilgrim relics; Boston Harbor, scene of Boston Tea Party; Faneuil Hall, the birthplace of liberty; The Old North Church, associated with Paul Revere's Ride; Lexington and Concord, first fights in Revolutionary War; Bunker Hill Monument, site of battle of Bunker Hill; Statue of Colonel William Prescott, American commander at Bunker Hill; Fort McHenry, where Francis Scott Key wrote the Star-Spangled Banner; Mount Vernon, the home of Washington; Independence Hall, Philadelphia, where the Declaration of Independence was framed and signed; Carpenter's Hall, meeting place of the First Continental Congress; Portsmouth, New Hampshire, place of arbitration between Russia and Japan, sponsored by President Theodore Roosevelt in 1905; Brooklyn, White Plains, Forts Lee, Washington, West Point, and Stanwix, Bennington, Saratoga, memorable places of the Hudson River Campaign.

A thrilling adjunct to the history period is "Paul Revere's Ride" by Longfellow. It should be noted that the lines of the first stanza:

"Hardly a man is now alive
Who remembers the famous
day and year,"

are now obsolete.

"The Arsenal of Springfield" deserves a place for its strong appeal against war. Since the benefits from correlation are mutual, geography and history will be enlivened and enriched by the procedure outlined above.

How should the geography period be spent on the "Northeastern Day"? Textbook devices for review, drill, and appreciation lessons are so numerous and fine that the writer will refrain from presenting such. However, I should like to advocate the use of sketch maps on the blackboard and sketch desk maps, both made by the pupils during the arithmetic period. After the outline of the map of the North Eastern States is drawn, the mountains should be put in to serve as a guide for drawing the rivers. The latter should be drawn carefully to conform to the slopes of the land. The location of other features involves no difficulty.

The music period, too, may contribute toward the success of the "Northeastern Day." Have the pupils sing some of our fine patriotic hymns: "The Star-Spangled Banner," "America, the Beautiful," "My Country," and one of the many splendid Pilgrim songs published in the November copies of our well-known professional magazines.

In conclusion I suggest that the schoolroom for the "Northeastern Day" should be made as "Northeastern" as possible. Pictures of historical places and such as pertain to industries, occupations, beauties of land and sea, etc., should be displayed. Log houses and Pilgrims in miniature may be made during the art periods or secured from the outside. The pupils, by such touches as are easily available, may themselves represent typical "Northeasterners."

The writer does not want to convey the idea that geography only occasionally be correlated with other subjects. It should be brought in whenever occasion presents itself for the purpose "to lend a hand" in explaining purely geographical facts; to make them more interesting by showing that they have a wider application than just in geography; or to bring out ideas not possible by the solitary study of geography.

BICYCLE SAFETY

The following practical rules and extracts from traffic regulations appear in a city-schools bulletin:

"Every user of the highway should respect traffic regulations. The motorist is penalized for his disrespect of the law by a summons to the traffic court. The pedestrian must of necessity be alert and careful. There is one, however, who, because of his light, slow-moving vehicle, seems to disregard traffic rules. This is the youth who rides the bicycle. . . . Hitching on the back of a car is probably the most dangerous thing a bicyclist can do. There is always the possibility of the machine's stopping suddenly to avoid collision with something in front of it. An obstruction in the roadway can also be the downfall of a 'hitching-hiking bicyclist' who cannot see the road ahead of him because his view is shut off by the machine to which he is holding. A driver of another car coming from behind may not be able to stop quickly enough to avoid running into the boy on the bicycle. . . . The law requires slow-moving vehicles to keep to the right and this applies particularly to bicycles. Signals should be followed by bicyclists as well as by motorists and pedestrians. The bicyclist needs to be most careful when he wishes to make a left turn. At corners where traffic is particularly heavy it is wiser for the bicyclist to walk his wheel over to the other side with the pedestrians on the green light. . . . Night riding necessitates lights. Bicyclists are definitely warned that they must carry proper lights on their 'bikes' after dark."

America

A Peace Pageant for All Grades A School Sister of Notre Dame's Characters

America, Liberty, Peace, Religion, America's Page, Soldiers. Children of Different Lands: English Sailors, Irish Maidens, Scotch Laddies, German Girls and Boys, Dutch Children, French Girls, Spanish Dances, Italian Gypsies, Japanese Maidens, Eskimo Boys, Western Cowboys.

Setting and Costumes

A throne, to the right, at back of stage. The throne may be draped appropriately in national colors.

AMERICA, arrayed in flowing robes, remains seated on the throne throughout the play. A wreath of laurel encircles her brow.

LIBERTY is dressed in loose gown of delicate pastel color. Her headdress should be similar to that of the Statue of Liberty.

PEACE wears a white gown. Her white coronet may be made to resemble the wings of a dove. In her hand she bears an olive branch.

RELIGION is garbed in a long gown of pale yellow. Her headdress should be designed with gilded rays.

PAGE is dressed in court suit with shoulder cape, white stockings and buckled slippers. His velvet hat with plume matches the suit.

SOLDIERS. The American Boy Scout suit is quite appropriate for this costume.

CHILDREN OF DIFFERENT LANDS. Each distinct group of children should be dressed as nearly as possible like the costume typical of the country which they represent. The native costume, although not essential, will add greatly to the effect.

Remarks

Each of the main characters chosen, should be tall and stately, their voices and actions characterized by dignity. America's page represents the American spirit. His manners must be full of life and sprightliness but at the same time respectful and courteous.

The dances and songs for each group may be selected from any book. The numbers sighted are merely suggestions.

[As the curtain rises, America is seated on the throne. The Page enters and bows low before her].

PAGE: Two fair ladies stand without, America. They say you summoned them.

AMERICA: Yes, bid them enter. [Page bows and leaves the stage. He returns immediately, followed by Peace and Liberty.]

Welcome, friends, Fair Liberty and Gentle Peace! I am troubled, very troubled, and I have summoned you to ask your kind advice and counsel. My country is not happy; it is restless; it is seething with a mad quest for money and pleasure. What is the cause? What can I do to make my people truly happy? My leaders are brave and fearless, yet their efforts seem so futile. Liberty, it was you who brought their ancestors hither from their native countries and, Peace, they found you here, together with Liberty. But that was centuries ago. Now Liberty is everywhere but Peace has

all but left us. Can you not counsel me, fair friends?

LIBERTY: I have done all that I can do. The more I grant them, the more they crave. You are right, America. Your people have liberty, but the liberty that is purchased by wealth, and often it is bound by the fetters of vice.

PEACE: Ah, I know the secret. I have known it all along.

AMERICA [eagerly]: Do tell me. Please tell me!

PEACE: Your people had peace and happiness when first they came to these shores in spite of hardships and trials. Now they have forgotten. I cannot give them true peace until—

AMERICA: But why will you not tell me the secret? Why can't I do that which will make my people happy?

PEACE: You cannot do it alone, gentle friend. You say your leaders are doing all they can. Yes, they are loyal and true, but the real cause for all the difficulties lies deeper than they realize.

AMERICA: Perhaps we can learn it today, for this is a festal day in our land and we have asked the children of other lands to celebrate with us. They will enter this hall of ours and fill it with their music, dance, and song. Then we can question them. Children often tell greater truths than one can obtain in learned volumes.

PEACE [shakes her head]: And yet, I fear you shall not learn the secret from them.

* * *

[Singing of national song is heard without. Enter Page.]

PAGE: Hark, America! Our soldier boys sing without. They have, at your bidding, gathered the children of other lands for this great festal day.

AMERICA: Let them enter. [Enter soldier boys. They drill, stand, salute.]

SOLDIER: Great Queen, the gardens below are filled with merry lads and lassies. But they are many in number. They cannot all enter here at one time.

AMERICA: True, I might have thought of that. You may send them up in groups. Then after they have greeted us, they may return to the gardens below to enjoy the day. [Soldier bows and leaves the stage. The others take their places on either side of the throne.]

* * *

[Enter Page.]

PAGE: The merry lads of England are the first to greet you.

AMERICA: They are very welcome. [Enter sailors singing a sailor song. "Yo Ho! Yo Ho!" (Progressive Music Series, Book 4, page 166.) They drill and stand in position. Their leader approaches the throne.]

SAILOR: England sends heartiest good wishes to you, America.

AMERICA: Thank you so much, kind friends. And how are all the merry folk of England? Are the people of your homeland happy?

SAILOR: We lads are happy and gay, but there is so much unrest among our working people over there. We cannot understand it all, but we hear our fathers speak of it, and they say England must do something to make the folk more contented. Discontent and struggle seems to be everywhere.

PEACE: They too, like you, America, are seeking a remedy to make their people happy, but their efforts until now have been futile. They cannot have true peace until they conquer its bitter enemy.

AMERICA [listens earnestly to Peace, then shakes her head thoughtfully]:

Well, my boys, you have done well today. You may remain with us here. [Sailors group themselves on either side of the throne.]

* * *

[Page enters. He bows deeply.]

PAGE: The maids of Erin await your call, O Queen. [America nods her affirmative. The Irish girls enter dancing to the music of "The Irish Jig." As they finish the jig, they take a position at the side of the stage and the leader advances.]



Poster by a School Sister of Notre Dame.

MAID: We are so glad to be here. Your land is so beautiful, America.

AMERICA: More beautiful than the Emerald Isle?

ALL: Oh, no!

MAID: We were received with so much courtesy that we felt at home almost immediately. The American people are our friends. They have befriended us in the past and even now they are so kind to us.

AMERICA: You all look so bright and happy. You come from a land of sunshine and happiness, for you are free.

MAID: Oh, Queen, we are a free state, 'tis true, but freedom does not always mean happiness. There is much unrest and we still feel resentment toward our unfriendly neighbors.

PEACE: Ireland was always happy, in spite of the trials and difficulties she suffered, but now, I find the enemy even among her dear people.

AMERICA: Remain with us here, dear little friends, for America loves you and you must enjoy the day with us. [If space permits, they group themselves to the rear.]

[Enter Page. He bows, then waves his hat merrily.]

PAGE: The Scotch laddies feel gay today.

AMERICA: We need their cheery smile. [Enter Scotch laddies running lightly. When in their places the music strikes up "The Highland Fling." The dance being completed, the leader steps up to the throne.]

LADDIE: The bonny lads of Scotland greet you, America. [All Scotch lads bow deeply.]

AMERICA: I was anxious about you. One never knows what will happen to such happy-go-lucky fellows like you.

LADDIE: Your soldiers escorted us well, America.

AMERICA: Were you glad to receive my invitation?

LADDIE: Oh, yes! Scotland is a happy land, but we lads were restless and glad to have the chance to come over here.

PEACE: They seek liberty, more liberty! And they do not realize that, seeking it, they will not find real happiness. They cannot be at peace, for they have made themselves subject to its chief enemy. My dear laddies, liberty and wild freedom will not bring peace and true joy.

AMERICA: Today you will be merry and gay. Stay with us and join these happy lads. [Scotch laddies take their places.]

* * *

[Enter Page.]

PAGE: The quaintest old-fashioned girls stand without. Their faces are beaming with smiles. Here they are. They do not even wait for me. [Two German girls enter.]

GERMAN GIRL: We came from Germany for this festal day. We greet you, America.

AMERICA: A hearty welcome, little German girl.

G. GIRL: We have heard so much about America, her wealth, her beauty, and her people.

LIBERTY: And are you disappointed?

G. GIRL: Oh, no! It is a very grand country, but so different from the land across the sea. We have never seen such waters and such beautiful fields and meadows. We have brought our little brothers

and sisters along with us. May they come in to dance for you?

AMERICA: Bring them in by all means. [One of the girls goes to the entrance of the stage and beckons to her brothers and sisters. They enter, join hands and waltz to the tune of "Nach Lauterbach."]

AMERICA: Dear little German children, I hope you will have a very happy day with us.

PEACE: Germany is certainly not happy. Her present conditions are hard to understand. I fear for them. They are seeking to better conditions and still they do not seem to succeed. I have tried so earnestly to bring peace to the German people, but the enemy is working too diligently among them.

AMERICA: Take your little brothers and sisters into the gardens below, dear little maiden. We will call you back later. [All the German children leave the stage.]

* * *

[Enter Page. After making his bow, he holds his hands over his ears.]

PAGE: Really, America, the little Dutch children make so much noise with their wooden shoes. I fear they will disturb you and our honored visitors.

AMERICA: The little Dutch children are all trained to leave their wooden shoes outside the door before they enter the house, so you need not worry. They will not annoy us.

[The Dutch children enter. They dance the folk dance. ("In Wooden Shoes," Progressive Bk. I, Teacher's Manual.) After completing their dance, they skip off the stage.]

PEACE: The same enemy who robbed Germany of my gentle influence years ago, also invaded the land of the Dutch. They are a thrifty and industrious people. I wish I could make them truly happy.

* * *

[Page enters.]

PAGE: The next to enter are the daintiest — prettiest — finest — little dames. And they won't tell me who they are! May they enter?

AMERICA: Yes, for they must be the maids from France. [Enter the French girls in dainty costume. They perform a light, airy dance and at its close trip lightly off the stage. In passing the throne, each makes a deep curtsy before America. During this time, Peace stands at the side of the throne with head lowered.]

AMERICA: Why are you so sad, dear Friend?

PEACE: There was a time, now long since past, when France was very near and dear to me. Now, she, too, has left me. Her people were happy and so contented. How I long to help her, but I cannot!

LIBERTY: But they have Liberty!

PEACE: Yes, they live for liberty, but the kind of liberty that does not bring them peace.

* * *

[Enter Page. Bows deeply.]

PAGE: Listen, America! The Spaniards approach! [Enter Spaniards. They dance the "Rose Maidens," a flower dance. Jane Moynahan's Entertainment Service.]

AMERICA: Welcome to America!

SPANIARD: Thank you, great Queen! We like it here. Everyone is so courteous and kind. America is a land of beauty, and

now that we have seen it, it will be hard to return home to our own dear country. We will not be satisfied when we leave all the new thrills and marvels we have found here.

AMERICA: Do not let the glamour and splendor of a festal day allure you. You have a happy home across the seas, and you will be contented there.

SPANIARD: But our people do not seem to be contented, great Queen. We have been having so much trouble among our people. There is so much trouble everywhere and so many are dissatisfied and unhappy.

AMERICA [turning to Peace]: Oh, Peace, tell me what it is that they, too, lack and cannot find!

* * *

[Enter Page. Bows deeply, then waves his hat in the manner of one shaking a tambourine.]

PAGE: Surely the gypsies can tell you. If anyone is free and happy, they surely are. [Enter Gypsies. They dance the "Tambourine Dance." Jane Moynahan's Entertainment Service.]

AMERICA: Free and cheerful maidens, are you as happy as you seem to be?

GYPSY: We are a roaming people and we are only happy when we can seek new lands and new pleasures. We find our enjoyment in wandering from place to place, revelling in the beauties of nature.

AMERICA: Then you are really happy now?

GYPSY: Yes, for a short time. We grow discontent soon and then go on to seek more freedom. We are only happy when we have liberty.

PEACE: You cannot say you are happy. If you were truly happy you would not seek for new thrills and new pleasures. You see, America, they seek more liberty. And even when they have liberty, they seek more. Liberty does not make men happy.

AMERICA: I must find out the secret. [Turning again to the Gypsies.] I hope you will have a most enjoyable day in our midst. The children of other lands are in the gardens. You may go there to join them. [The Gypsies run lightly from the stage.]

* * *

[Page enters. Bows deeply.]

PAGE: The Japs this time, fair Queen, and are they ever polite! [The Japanese Maids enter and dance the "Mikado."]

PEACE: I know the Japanese are not at peace. They strive too much for greater power. During the past twenty years they have progressed greatly. They wish now to be great and strong. At times their ambitions rise too high.

AMERICA: You have danced well, little maids, and we are happy to have you with us. This day promises to be a joyous one for all who have gathered here.

PEACE: And when you return to your loved country, perhaps you can bear with you a message for your loved ones, that will help to make them happier and more at peace.

* * *

[Enter Page. He bows, then folds his arms and pretends to shiver from the cold.]

PAGE: Blew-ew-ew! They hail from Alaska! Really-for-sure Eskimos. They are so woolly and soft and white! [Enter Eskimos. They sing the action song "Happy

Eskimos." Jane Moynahan's Entertainment Service.]

AMERICA: What a treat we have today, to have our little neighbors from the frozen North with us. I am sure all the children of other lands will enjoy your company.

LIBERTY: They are happy little fellows.

AMERICA: Yes, they are happy, but Alaska belongs to me, and I know that they, too, are now suffering difficulties just as my own people are.

PEACE: And when once America has found the secret to true peace, when she has found the remedy of her great ills, then she will carry it to the people of the lands belonging to her.

* * *

PEACE: We have met the children of most other lands, but we have not heard the least of our own dear American children.

PAGE: They are here! Did you ever see a time when the American boy did not make his appearance for his share of fun and merriment? They are here to banish care and trouble. They certainly seem to be happy. [*Enter Western Cowboys. They sing the action song "Alamo." Jane Moynahan's Entertainment Service. After the drill, they form a semicircle at the foot of the throne.*]

AMERICA: I love you, dear little western boys. This day's pleasure would indeed not have been complete without you. And I hope you will aid me in finding out the secret that will bring true peace and happiness to all our dear American people.

* * *

[*While America is speaking, Religion slowly and with great dignity enters the stage from the side. She is not seen immediately. As America finishes speaking they notice her. All rise. Peace smiles and extends a welcoming hand.*]

RELIGION: Peace be with you! [*America descends from her throne and approaches her.*]

AMERICA: Thank you, kind friend, but who are you?

RELIGION: I am the one and the only one who can give to the world true and lasting peace. I have heard the frolic of the nations. I have listened to your eager questions. America, you have the best of intentions. You mean to do what is right, but you have chosen to make your people happy by a method that is not the best. Liberty is not the only means to make your people contented, for only too readily will they crave for liberty, and you have seen by experience that they have misused her. I have felt for you—oh, so long! I have longed to help you. I am *Religion*. Yes, America, without God you can do nothing. That is why most nations are striving in vain for peace. They have departed from the paths their ancestors trod. Their forefathers who came to this country to seek for liberty, who worked so heroically to establish a nation, who struggled and suffered so much, always had for their greatest aim God and Religion. They knew that if they were loyal to God, He in turn would help and protect them. America's people have almost forgotten me. And until you teach them that God alone can give them true liberty and peace, they shall, like Rome of Old, totter and fall.

Yes, America, summon hither again the

children of the nations. Seek to instill into those little budding hearts the thoughts of God. Let them carry back with them the message I bear. Then and only then, can they know true peace.

PEACE [*stepping forward*]: It is my secret! When God holds first place in the hearts of your people, then the morals of Religion and the dictates of conscience guide and rule your people—then will my blessings be showered upon you.

AMERICA: O, Friends, I see it now. I will indeed endeavor to do my utmost to teach the children who are to be the statesmen of tomorrow, that their first aim and purpose in life must be *God*—then *Country*!

Call hither the little children from the gardens below. [*Exit Page. All the children enter the stage, while the music plays softly. They group themselves for the final setting.*]

AMERICA: Dear little children of other lands, you have gathered here today to make us happy with your dance and song. You have done well, and I wish to thank you. You all seemed so gay and cheerful, but when I spoke to each group in turn, I found that like our own dear children, you are troubled and restless. We have learned a great secret today. It will bring true peace into the hearts of all who hear it with good will. We wish you to carry this message back with you to your own dear people. It is not freedom and liberty that will make you happy. It is the joy of a good conscience, the satisfaction that what we do is pleasing to God, that will make us contented and free.

RELIGION [*turning toward the audience*]: True Christian principles instilled into the hearts of the children by means of Christian Education will make the country better. Her citizens will become more loyal subjects. They will learn that liberty held within bounds by morality and justice is the kind of liberty that ever tends to make them contented and happy. They will appreciate the efforts of their leaders, when they know the motive that guides them is God and their own good.

[*Grand Finale Chorus: "To Thee, O Country" by Julius Eichberg, Oliver Ditson Company.*]



A BOUQUET OF PRAYER

"Give me Jesus. You will see that I will be good. I will not sin again. I will be a much better girl [child]. Give me Jesus, for I feel that I cannot live without Him."

Think of a little girl only nine years of age composing such a beautiful prayer. Every word came from her loving heart. She wished with all her heart to receive Jesus in Holy Communion. How happy she was when her wish was granted. All her life she kept her promise not to offend Jesus. She died on Holy Saturday, April 11, 1903, just 33 years ago. This year Holy Saturday will also be on April 11. What a beautiful bouquet of prayer all Catholic children under ten years of age can offer to Jesus on that day, if they say this prayer from their heart. Surely, Jesus would be more pleased with such a bouquet of prayer than with all the beautiful Easter lilies of the world. How grand it would be, if one million of our Catholic school children would offer this prayer in honor of Blessed Gemma Galgani, who loved Jesus so much when she was nine years old. Will you be one of the million?

Selecting Books

The problem of selecting books for the high-school library is one that can be entrusted safely only to a librarian or teacher who knows books from the standpoint of their suitability for the adolescent. If you have been intrusted with such responsibility and your familiarity with books of the proper type is limited, you have no easy task. The title, subject, and author determine merely whether you think it worth while to investigate the merits of the book. You can't take another person's word for the suitability of a book for your library, unless you have absolute confidence in that person's judgment and you know that he has read the book. There are some books now in Catholic high-school libraries which should not be there and would not be there if every book chosen had been subjected to careful scrutiny, based on careful reading by one who knows what is wholesome for young readers. The fact that a book receives a favorable review in a Catholic magazine is certainly no guarantee that it is proper material for the high-school library. And don't let a salesman persuade you to buy a set of reference books unless you need them and until you are thoroughly satisfied from personal examination and from the opinion of competent Catholic authorities that the set is suitable for your purpose and free from objectionable material. The *Subscription Books Bulletin* issued by the American Library Association will tell you whether a set is worth examining for your purpose.

Principles of Selection

Some general principles to guide the book selector are listed in an article by Esther Stallmann in the *Peabody Journal of Education*. Among them are the following:

Select only useful books, and, if funds are limited, only books for which you have a positive need; and buy them as economically as possible. Duplicate good titles when you need more copies rather than buy mediocre ones. Buy books of permanent worth. Select the best book on a subject that will be used.

Select according to the background and ability of your pupils considering age, home environment, school accomplishment, racial background, and previous book experience. Provide books for all of your pupils.

Avoid college texts and collateral readings sometimes recommended by inexperienced teachers. Discard books that have no appeal for high-school pupils or which are out of date.

Format of the Book

Get an edition suitable for the high-school library in format as well as content. Get attractive editions of the classics. [We prefer editions edited for school use.] Buy some beautiful books. Buy reinforced reprint editions of popular and standard books. Don't select textbooks used in your school. As a rule, avoid sets of books; they are less attractive and usually contain little-used titles. Have your books rebound as soon as necessary in substantial bindings in bright and pleasing colors.

Reference Books

Make the best use of the reference books you have. Buy a new set of reference books only when it is needed and when you are sure that no other set will better serve your purpose. Before buying a reference work find out whether a new edition is coming out soon, but don't discard an edition you have till you are sure that the new edition is a sufficient improvement over the old one to warrant the expenditure.

Special Subjects

Provide authoritative supplementary and illustrative material on each subject taught in your school. [State regulations and those of other standardizing agencies specifically require this.] Make it possible to enrich the teaching of each subject by use of the library. [Obviously some subjects call for more reference books than others. The number of pupils enrolled in a subject also has some bearing upon the number of books you can afford to buy in that subject.]

Provide books and periodicals to familiarize pupils with present-day America. Get local-history material (as much by gift as possible); e.g., on the state, county, city, and school.

Books for Leisure

Supply books on vocational guidance. [Include the best books on choosing a vocation or an occupation. Not only the priesthood and religious state, but also the various occupations of the laity from which most of your pupils must choose. Add to these practical books on specific professions and trades; e.g., journalism, electricity, carpentry, plumbing, metal working, cooking, sewing, various pictorial and decorative arts, music, etc.]

Have some books on extracurricular activities, hobbies, and recreations, such as camping, scouting, club activities, programs, dramatics, stamp collecting, building toy boats and airplanes, etc. [All these help to preserve the morale of pupils and many of them contribute much toward the knowledge necessary for a wise choice of one's lifework.]

Read fiction books before purchasing for the library (at least before circulating) and guard the standard carefully. [This caution will be recognized as one of the utmost importance by librarians and teachers in Catholic schools.]

SPELLING RACE

Usually I use the spelling race as a drill-game device when I have fifteen minutes to spare at the end of a period. It is popular with the students, being the only form of spelling test I've discovered that causes correct spelling to be greeted with shrieks of student enthusiasm.

The class is divided into two sections so seated that papers may be easily passed between rival sections to be marked and returned. After paper is passed, I dictate rapidly five words; papers are exchanged, and a reliable student spells aloud while errors are checked. Then each student holds up fingers indicating the number of errors found on the paper he checks. These mistakes are scored against the side which made them. Papers are returned, errors in correcting reported, scores rectified, and the race goes on with five additional words. I try to observe some words that are being misspelled and use them again during the race.

Bella S. Turk in *High Points*.

A Doll Activity

Sister Rose of Lima, C.D.P.

With the passing of Christmas and the many toys left by Santa Claus a very beneficial activity may be worked out in the primary grades. It may be of interest to primary teachers to learn how such a project was worked out in our school.

After Christmas the children of the first and second grades were encouraged, during the language period, to talk about their toys. They brought their dolls, cars, and trucks to school and put them on display. These toys provided good subjects for work in art, which was correlated with all the regular work of the classroom.

The little artists, 5 to 7 years old, were provided with large sheets of newsprint and drawing paper, alabastine art paints, and large water-color brushes. They had had considerable practice during the first semester; but their paintings, hitherto, had been mostly landscapes, seascapes, ships, houses, and trees. Now they felt the need of adding life to the scenes by drawing pictures of boys and girls. This gave rise to the problem of how to draw the human figure. They studied their dolls to get some idea of the proportions of the body and its different parts. They learned that the eyes are midway between the crown of the head and the chin; that the nose is at an equal distance between the eyes and the chin and that the mouth is halfway between the nose and the chin. Each child was given a sheet of drawing paper 9 by 12 inches, which was folded, first through the middle, then crosswise, so as to divide the paper into eight spaces. They drew the head in the first space, the waist in the next space, the skirt and legs in the next two spaces. They learned how to draw a doll sitting down by showing the soles of the shoes instead of the legs.

The children also had practice in paper cutting, as some dolls were drawn on stiff paper, then cut out and mounted as stand-ups. Dresses for these dolls were cut out from colored paper. This kind of work required exercise in measuring and color matching. Some of these stand-ups were used later in constructing a Dutch village. All became interested in drawing dolls, even the boys. The little artists took a pride in their work, which they did with the dash and freedom characteristic only of their age.

How Art Was Correlated

This activity was a real part of the reading and language work. Conversations about dolls were an interesting topic to the little ones. Even the most timid children forgot themselves and took part in self-expression. Short stories of a few sentences were composed by the children. Each pupil drew a small picture of the doll he was describing and wrote the sentences below. The following are some examples:

A DUTCH DOLL

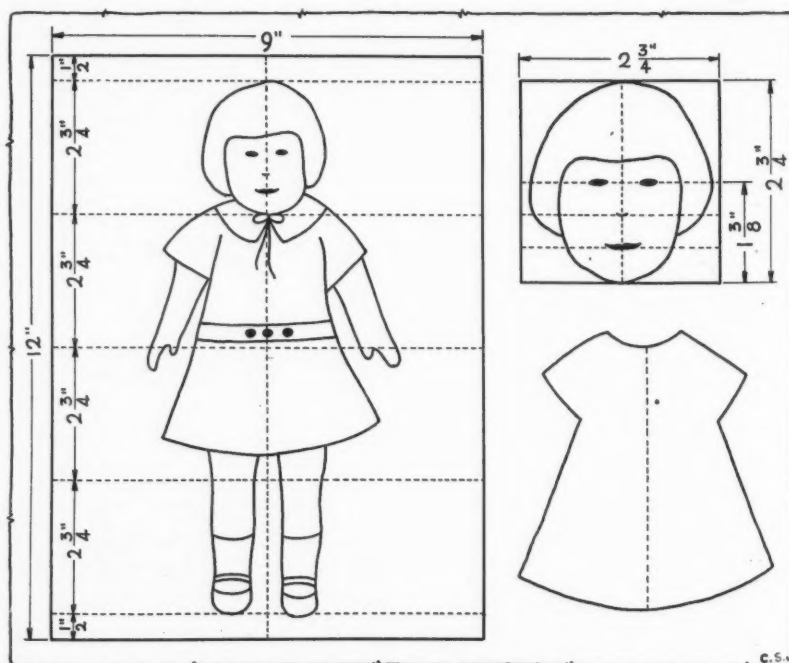
My doll's name is Kate. She is a Dutch doll. She wears a blue dress and a white cap and apron. Her home is in Holland. It is far across the sea.

QUINTUPLETS

Santa Claus brought me five little dolls. They are quintuplets. Their names are Emelie, Cecile, Yvonne, Marie, and Annette. My little sister and I have great fun with them. They keep us busy.

A JAPANESE DOLL

This doll comes from Japan. She wears a pretty kimono. She is holding a fan. The color of the fan looks well with her kimono.



The Proportions Observed in Drawing the Dolls.



Painting the Dolls.

A BABY DOLL

I have a baby doll. She says "Mamma" and goes to sleep. I wrap her in a little blanket. The blanket is blue like her eyes.

After each child had painted or drawn his doll on a large sheet of paper, these productions were put on exhibit. Some were done in alabastine, some in water colors, and others in crayons. These drawings furnished additional material for oral and written expression and for reading. Each child was told to make up a riddle about a doll. Those who were able to do so wrote their riddles and read them to the class, who had to guess or point out which doll had been described. The beginners, who were not yet able to write their riddles, were allowed to say theirs orally. The following are some examples:

WHICH DOLL?

This doll has yellow hair. She wears a green dress and a green bow in her hair. Which doll is it?

CAN YOU GUESS?

The doll has four little sisters. She sleeps with them in the same little cradle. Find the doll.

GUESS WHICH

This doll comes from a warm country. She has kinky hair. Her skin is very dark. She has big white teeth. She is always smiling. Guess which doll it is.

In order to help the children in spelling and to facilitate the composition work the teacher drew a large doll on the blackboard and labeled the different parts in bold print. Thus the children were able to use the words *hair, head, eyes, dress, socks, shoes, etc.*, and to check their own spelling. The words that needed further drill were taken up during the spelling lesson.

As an outcome of this activity the children also became interested in other lands and became acquainted with the names Holland, England, France, Italy, and others

They became familiar with some of the customs and dress of different peoples. Pictures of children from foreign lands were studied and their dress reproduced in the dolls' costumes. When no dolls could be found to represent these nationalities, the pupils had recourse to the library and consulted books containing pictures and stories of other lands. These references furnished new experiences in reading and prepared the way for later studies in geography and history.

The closing feature in this activity was a doll program, to which the parents were invited. A lullaby and a doll song, "My Rag Doll" (*Children Treasure Every Measure*, published by the Hatch Music Company), were sung by the little girls, each holding a doll. Some short poems that had been memorized were recited by the best speakers. The poems were taken from *Best Primary Recitations*, by Winifred A. Hoag, published by the Beckley-Cardy Company, Chicago.

Primary Seat Work

A Sister of St. Francis

Seat work is as necessary a part of a teacher's plan as is the active recitation. Purposeful employment, which is not merely busy-work, must be provided for the pupils while they are not in recitation.

The teacher must explain all seat work. Much time is saved by permitting the pupils to help in distributing and gathering the material. I appoint the first child in each row to give out the material, and those in the last seats to gather it.

Stick-laying, playing with peg boards, mat weaving, tracing and coloring, paper cutting and paper folding, number building and word building are excellent devices for seat work. To vary these, I have children gather perfect leaves in the fall. These they paste on pieces of wall paper to make booklets. They print or write the name of the leaf below it.

I have patterns of fruits, vegetables, and animals cut from cardboard. Pupils hold these models firmly with one hand while drawing around them on paper with the other. They

then color their outlines with crayons. I then give them names of these models which are printed on pieces of cardboard and have pupils match words with colored outlines.

The following simple puzzle device is popular and useful. Cut pictures from magazines representing various animals, fruits, and vegetables. Then print on cards (1 by 5 inches), sentences telling what each object is. Thus: This is a cat. This is an apple. This is a carrot.

Politeness lessons are impressed by means of puzzles. Print the following on strips of cardboard. Tell the children to sort them placing some under "Polite children do," and others under "Impolite children do": I say, "Pardon me." I eat with my fork. I shake my head when people ask me a question. I say, "Please pass the butter." I eat with my fingers. I use my handkerchief when I sneeze. I walk behind people.

Seat work may also be used to impress "Safety-First Rules." To do this, print the following labels below suitable magazine pictures. Make a duplicate label which the children may match.

Look both ways before you rush into the street.

Stop, look, and listen before crossing railroad tracks.

Do not play in the road.

I swim only where it is safe.

I never play with bonfires.

The duplicate labels are also used as flash cards for quick sight reading.

This device may be used not only for Safety-First Rules but also for Health Rules.

As an aid in arithmetic try the number puzzle. Print on cardboard the following incomplete sentences. On separate small cards print the required numbers, and tell the pupils to fill the blanks with the correct numbers:

Our baby has _____ eyes.

Our auto has _____ wheels.

A rabbit has _____ ears.

A table has _____ legs.

A truck has _____ lights.

A clock has _____ hands.

Children often have difficulty in telling colors so the color puzzle is used. Print on a card (7 by 6 inches), the following incomplete sentences. On seven small cards (1 by 2 inches), print the completion words in circles. The child colors the circle the color named and places it in the sentence to which it belongs.

An apple is (red)

A lemon is (yellow)

A carrot is (orange)

Grass is (green)

Grapes are (purple)

A potato is (brown)

A turnip is (white)

A lily is (white)

A daisy is (yellow)

A rose is (red)

A violet is (blue)

A pansy is (purple)

GAMES FOR EMERGENCIES

Occasionally the teacher is called upon to conduct a class period for which the pupils have made no preparation. What to do will depend upon the subject supposed to be recited, the teacher's ingenuity, and the materials available. Reading to the class from a book or magazine about some interesting phase of the subject matter is one means. Games lend themselves well to English, history, geography, arithmetic, and other subjects. David Wilkins, writing in *High Points*, suggests word games for an English class. He describes several such as "Word Game," "Shufflewords," and "Guggenheim" or "Categories." The easiest is the "Word Games." It consists of choosing a word with a variety of useful letters, "Monstrosity" for example, and allowing about 30 minutes to write all the words one's imagination can suggest using the letters of the keyword.

Gleanings from the Liturgy

CANDLEMAS'

The Angel-lights of Christmas morn,
Which shot across the sky,
Away they pass at Candlemas,
They sparkle and they die.

Comfort of earth is brief at best,
Although it be divine;
Like funeral lights for Christmas gone,
Old Simeon's tapers² shine.

And then for eight long weeks or more,
We wait in twilight grey,
Till the high candle sheds a beam
On Holy Saturday.

We wait along the penance-tide
Of solemn fast and prayer;
While song is hushed, and lights grow dim
In the sin-laden air.

And while³ the sword in Mary's soul
Is driven home, we hide
In our own hearts, and count the wounds
Of passion and of pride.

And still, though Candlemas be spent
And Alleluia o'er,
Mary is music in our need,
And Jesus light in store.

Ex more docti mystico⁴

By precepts taught of ages past,
Now let us keep again the fast
Which, year by year, in order meet
Of forty days is made complete.

The law and seers⁵ that were of old
In divers ways this Lent foretold,
Which Christ, all seasons' King and Guide,
In after ages sanctified.

More sparing therefore let us make
The words we speak, the food we take,
Our sleep and mirth—and closer barred
Be every sense in holy guard.

In prayer together, let us fall,
And cry for mercy, one and all,
And weep before the Judge's feet,
And His avenging wrath entreat.

Thy grace have we offended sore
By sins, O God, which we deplore;
But pour upon us from on high,
O pardoning One, Thy clemency.

Remember, Lord, though frail we be,
That yet Thine handiwork are we;
Nor let the honor of Thy Name
Be by another⁶ put to shame.

Forgive the sin that we have wrought;
Increase the good that we have sought;
That we at length, our wanderings o'er,
May please Thee here and evermore.

Grant, O Thou Blessed Trinity,
Grant, O Essential Unity,
That this our fast of forty days
May work our profit and Thy praise.

Paraphrase of Anima Christi Sanctifica Me⁷

Soul of Jesus, make me whole,
Meek and contrite make my soul;
Thou most stainless Soul Divine,
Cleanse this sordid soul of mine,
Hallow this my contrite heart,
Purify my every part;
Soul of Jesus, hallow me,

Miserere Domine.

Save me, Body of my Lord,
Save a sinner, vile, abhorred;
Sacred Body, wan and worn,
Bruised and mangled, scourged and torn,
Pierced hands, and feet, and side,
Rent, insulted, crucified:
Save me—to the Cross I flee,
Miserere Domine.

Holy Water, stream that poured
From Thy riven side, O Lord,
Wash Thou me without, within,
Cleanse me from the taint of sin,
Till my soul is clean and white,
Bathed, and purified, and bright
As a ransomed soul should be,
Miserere Domine.

Jesu, by the wondrous power
Of Thine awful Passion hour,
By the unimagined woe
Mortal man may never know;
By the curse upon Thee laid,
By the ransom Thou hast paid,
By Thy Passion comfort me,
Miserere Domine.

Jesu, by Thy bitter Death,
By Thy last expiring breath,
Give me the eternal life
Purchased by that mortal strife;
Thou didst suffer death that I
Might not die eternally;
By Thy dying quicken me,
Miserere Domine.

Miserere; let me be
Never parted, Lord, from Thee;
Guard me from my ruthless foe,
Save me from eternal woe;
When the hour of death is near,
And my spirit faints for fear,
Call me with Thy voice of love,
Place me near to Thee above,
With Thine Angel host to raise
An undying song of praise,
Miserere Domine.

¹Written by Cardinal Newman and published in his *Verses on Various Occasions*.
²Old Simeon's tapers, an allusion to the light referred to in Luke 2:32. When the Child was presented in the Temple the aged Simeon took Him in his arms and proclaimed that He would be "a light to the revelation of the Gentiles." Read the beautiful Canticle of Simeon which forms a part of the Gospel of Candlemas (Luke 2:29-32).

³An allusion to Luke 2:35: "And thy own soul a sword shall pierce." The cruel treatment of Mary's Son would also pierce the Mother's heart. It here refers to Passiontide and especially to Good Friday.

⁴This is the hymn for Matins during Lent. It is a beautiful hymn to the Creator and Redeemer beseeching Him to enkindle in the hearts of His creatures a true

Lenten spirit. It was written by Pope St. Gregory the Great (540-604). The translation is by J. M. Neale and others.

⁵"The law and seers," literally "the law and the prophets." By the law is meant the Mosaic law, the Pentateuch; the prophets refers to the later books of the Old Testament.

⁶By another, viz., by Satan.

⁷The *Anima Christi* is found in the *Thanksgiving after Mass* in both the Breviary and Missal. The original Latin consists of thirteen lines. It is popularly but erroneously ascribed to St. Ignatius of Loyola who was born in 1491. Pope John XXII, who died in 1334, granted an indulgence to all who devoutly said this prayer at Mass between the Elevation and the *Agnus Dei*.

Teaching from The Calendar

E. W. Reading

From the Church Calendar February 2. Fourth Sunday After Epiphany Feast of the Purification. Candlemas.

This is the day on which candles are blessed for use on the altar and in the homes of the faithful. In some parishes the pastor delegates to the Sisters the duty of distributing the candles to the parishioners. We suggest that, in that case, you ask the children to bring their offerings for candles before the candles are blessed. At any rate, do your best to make the children understand that they cannot buy blessed candles. A boy told the writer recently that he couldn't understand the customary practice "because if you didn't bring the offering, you didn't get candles."

There are three common names for this feast day: the Purification, the Presentation, and Candlemas.

"The Blessed Virgin, wishing to obey the Mosaic law, had to go to Jerusalem forty days after the birth of Jesus to offer the prescribed sacrifice. Mothers were to offer a lamb, or if their means did not allow, two doves or pigeons. She took with her the Infant Jesus.

The Candlemas procession recalls the journey of Mary and Joseph to the temple"—*Character Calendar*.

"The solemn procession represents the entry of Christ, who is the Light of the World, into the Temple of Jerusalem. It forms an essential part of the liturgical services of the day, and must be held in every parochial church where the required ministers can be had"—*Catholic Encyclopedia*.

"At the moment when the holy man Simeon pronounced the prophecy 'set for the fall and the rise of many' did the little Heart of the Saviour suffer a pang at thought of you or did it beat faster with delight?"—*Character Calendar*.

February 3. St. Blase

St. Blase was a holy bishop and martyr and had been a physician. The prayers of St. Blase relieved a child who was choking to death with a bone in its throat. This is why the Church blesses our throats on St. Blase's day. Blessed candles are used in this blessing.

February 9. Septuagesima

This is the beginning of the season of prep-

aration for Lent. Violet vestments are used.

"I chastise my body and bring it under subjection"—*Epistle*.

February 10. St. Scholastica

St. Scholastica was the twin sister of St. Benedict. She founded a community of women near Monte Casino. She should be a patron of students. Read her life. When she asked her brother how to become a saint the only answer he would give was: "Will it."

February 11. Our Lady of Lourdes

"From February 11 to July 10, 1858, the Blessed Virgin frequently appeared to Bernadette at Lourdes. In one of her apparitions Mary proclaimed herself the Immaculate Conception. Mary's intimate part in the work of Jesus gives her great power before the throne of the Eternal Father"—*Christian Life Calendar*.

February 25. St. Matthias

The disciple who was chosen as one of the twelve Apostles in place of the traitor Judas.

February 26. Ash Wednesday

"Remember, O man, that thou art dust and to dust thou shalt return."

Persons and Events of History

February 12. Abraham Lincoln

See *The Congressional Record* for the Lin-

coln and Washington programs held in the U. S. Congress from year to year. See *Boy's Life of Abraham Lincoln*, by Helen Nicolay (Century Co., 1906). See *Anniversaries and Holidays*, by Hazeline (American Library Association), or any similar book for copious list of references for programs. See THE CATHOLIC SCHOOL JOURNAL for February, 1935 (page 52), for other references.

February 22. *George Washington*

See life of Washington Irving. See all the references mentioned above for Lincoln.

February 22. *James Russell Lowell*

Lowell (1819-1891), best remembered for his "Vision of Sir Launfal," is described by *Anniversaries and Holidays* as "poet, essayist, teacher, editor, and diplomat."

February 27. *Henry Wadsworth Longfellow*

Longfellow (1807-1882), is our most popular poet for the common people. You should reread Brother Joseph G. O'Brien's article, "Longfellow—Catholic by Induction?" in the May, 1935, issue of THE CATHOLIC SCHOOL JOURNAL (p. 118). Brother Joseph shows that Longfellow's poetry bears in many instances the marks of heretical German systems of philosophy. Longfellow's dislike of dogma seems to explain

some of his inconsistency. He was affiliated with the Unitarian religion and yet some of his writing contradicts the chief doctrine of that heresy, which is fundamentally opposed not only to Catholicism but also to all the more regular forms of Protestantism. In the same way, he did not wholeheartedly accept the full import of the German philosophy which has crept into some of his works. He was not a deep logical thinker. He was, as Brother Joseph says, a sentimentalist. The last paragraph of Brother Joseph's essay is quite to the point:

"In conclusion, let it be repeated that Longfellow is an inspiration for the ordinary reader because he treats of things in general in a familiarly Catholic way. Yet, his real attitude toward the Church and his true philosophy of life have a different basis which the ordinary reader does not suspect; and hence in view of the gulf which exists between Catholic fundamentals and Longfellow's fundamentals, we must conclude that it is not possible to make Longfellow a Catholic 'by induction.'"

Yet such poems as "The Children," "The Children's Hour," "The Village Blacksmith," "Paul Revere's Ride," "Evangeline," and others will continue to be loved as much by Catholics

as by others. The little error in "Evangeline" might have been made unintentionally by any non-Catholic.

In Previous February Issues of The Catholic School Journal

1931. A February Blackboard Border Design, p. 65. A Calendar for Lent, p. 72. A Character Calendar, p. 75.

1932. Teaching Material on Washington, p. 52. "Washington Takes Valley Forge" (humorous play), p. 62. A Washington Poster, p. 66. A Calendar Project, p. 70. This issue of THE CATHOLIC SCHOOL JOURNAL was a George Washington Bicentennial number.

1933. February in the Religion Class, p. 38. "The Presentation" (a one-act play), p. 52. A Washington's Birthday Poster, p. 52.

1934. "The Miracle Lady of Lourdes" (dramatization), p. 28. "The Light of the World" (drama), p. 29. February Window Cut-Out, p. 31. "A Catholic Way to Celebrate St. Valentine's Day," p. 38.

1935. Lincoln and Washington Window Cut-Out, p. 40. A February Drawing Schedule, p. 51. Purification of the Blessed Virgin (Breviary hymn), p. 52. Watching the Calendar, p. 52.

New Books of Value to Teachers

A New History of Education

An Essay Toward a History of Education

By William T. Kane, S.J. Cloth, 653 pp., \$2.40. Loyola University Press, Chicago, Ill., 1935.

Educators often characterize a new book in their field as "another book," thus implying skepticism about its contribution. Those interested in the history of education may have reasons for being skeptical about a new book in that field before examining it; but few will remain skeptical after reading Father Kane's *An Essay Toward a History of Education*.

This work is general in nature, beginning with primitive education and continuing through to contemporary education and educational systems. It is limited for the most part to the Western World because, as the author says, the field is too large for more. The reader will agree with this limitation of scope, and will sympathize with anyone who tries to include even as much territory as is represented in the 21 chapters of this book. The work is intended as a textbook, presumably for undergraduates. This should not keep anyone from reading it, however. The presentation is different from that found in typical books in the field, and the differences are, in most cases, in favor of the author.

The author interprets education very broadly in discussing its history. He thinks that:

In the modern elaborate growth of schools, the training and equipment of the mind has been stressed almost exclusively; and in modern thought the school has all too often come to stand for the whole of the educational process. Most histories of education should more honestly and properly be called histories of the school. The influence of the home, the army, the daily play and toil of men upon the shaping of individuals is generally ignored (p. 4).

He exemplifies this point of view in his own approach to his problem. Four of the 21 chapters refer definitely to forces other than the school, and parts of many more are concerned primarily with extra-school agencies. Some movements, periods, and men are discussed first with respect to school education, and then with respect to general significance. This analysis is particularly helpful in the evaluation of certain forces. Rousseau, for example, is given credit for being a positive force as far as schools alone are concerned, but as a negative force when his total influence is considered.

Naturally this wider view of education resulted in the inclusion of names quite foreign to books in history of education. It also complicated the explanation of causes and effects. The difference in total effect upon the reader between the narrower and the broader approach is comparable to what one would experience if he first viewed a building while leaning against one of its walls, and later from a distance of a few hundred paces with the aid of field glasses. The broader approach is clearer, more understandable, more real.

The author also views education broadly with respect to time. He sees each small movement as a part of a larger one. He says:

A very interesting fact to note is that school education moves in curious cycles; of which there have been three, clearly marked, in the past eight hundred years; and a fourth is, apparently, now well begun. The beginning of these cycles is often called a "renaissance," or rebirth; which is rather an absurd name, springing from the perennial vanity which leads each generation of men to see in its efforts a splendid improvement upon the efforts of preceding generations. Each of these "renaissances" has been characterized by a strikingly similar cycle of progress: (1) an intense, and fairly widespread, enthusiasm for some particular line of studies is the first stage; (2) then comes a period of more careful organization in the studies; (3) then a fixed method, a formula of procedure, tending to become more and more rigid and dwarfing in importance the actual subjects studied; (4) then boredom, discontent, reaction, ending in (5) a final turning away from the now discredited line of study, and the eager acceptance of a new line. Thus the cycle begins over, and repeats itself with exquisite precision. In a large view, the process is both amusing and pathetic. To add to the humor, we may note that the close of each cycle sees the recurrent use of a wildly exaggerated appeal to the theory of "formal discipline" for a justification of the waning system. . . .

The subjects that claimed enthusiastic attention in the schools of the first "renaissance," from the twelfth to the middle of the fifteenth centuries, were predominately logic and metaphysics; during the second "renaissance," from the middle of fifteenth to the end of the eighteenth centuries, Latin and Greek "classic" literature; during the third "renaissance," from the eighteenth to the latter part of the nineteenth century, the positive sciences. At present we are developing in our schools an enthusiasm for the application of these positive sciences to industry, communication, and comfort of living (pp. 142-43).

This analysis of cycles is the basis of much of the organization of the latter two thirds of the book.

The author certainly was not considering economy of his own time and effort when he chose the broader approach. The broader the approach, the broader must be the source materials. The reviewer has seen nothing in other histories of education comparable in quality and quantity to the annotated references found as footnotes and at the end of chapters. One wonders whether the author labored for many years, or whether he has better solved the problem of finding time than have most individuals. Let us turn to a chapter at random: Chapter IX, "Scholasticism and the Rise of Universities." Here we find in addition to many footnotes a bibliographical "note" of more than two closely printed pages, containing works in six different languages. This instance is quite typical of the book.

Such breadth and depth of sources is responsible for much unusual information, which adds interest and understanding to certain characters. The following typical excerpt may contain surprises for some of those who thought they knew Pestalozzi:

Writers in Pestalozzi's own time and since have glorified his qualities out of all proportion. The simple fact is that his gifts were more of the

(Continued on page 14A)

The Fabric of the School

A Page for Pastors and Principals

The Effect of Fire Hazards on School Insurance Costs

Horace A. Frommelt, M.A., E.E.

In making up insurance rates for a particular building it is first necessary to determine the base rate, which is controlled by the class of the town, the type of building, and the availability of fire-fighting facilities. The rates on two buildings in the same city may be different because of the absence of needed fire protection at one of the buildings or because of a difference in construction. To this base rate are added certain penalties which are usually grouped under about four headings: structural, occupancy, exposure, and aftercharges. Under the Dean Analytical System of rating used in a large number of states the structural penalties are first added to the base rate; next are added occupancy penalties; from the total thus obtained are deducted credits for structural and protective features that restrain or prevent fire loss. After the credits have been deducted an added charge may be made because of exposure to fire from an outside source. The aftercharges are made after all other charges and credits have been added or deducted.

A survey has been conducted in which 516 grade- and high-school buildings were selected at random in Missouri. These buildings are of varying fire-resistive construction. These buildings are located in towns ranging from 300 to 90,000 population. More than 90 per cent of the buildings are located in towns having water pressure and an organized fire department.

A comparison of the base and published rate must now be made. The difference between the base and the published rate represents the excess of the added penalties over the amount of credits given each building. The average published rate according to the survey was found to be about 32 cents higher than the base rate for each \$100 of insurance carried.

Structural Penalties

The difference between the base and the published rate is made up of various penalties. An analysis was made of the penalties levied on the buildings included in the study.

Area Penalties

One of the most common penalties is that for a large area not cut off by fire walls. This penalty may be levied because of the lack of fire walls in the attic even when the rooms only are separated by fire-resisting walls. Of the 516 buildings in the survey 434 draw area penalties. The average penalty for such buildings is four and forty-two hundredths cents for each \$100 insurance carried. The larger buildings are penalized heavier than smaller ones because of the larger activity centers.

Other Structural Penalties

Certain other structural penalties can be eliminated in buildings now in use to some extent and can be avoided to a large extent in buildings to be erected. A number of other penalties are inflicted for defective or inferior walls, for roof construction, and for exterior attachments. In this survey 170 buildings are penalized because of inferior or defective walls, while 106 buildings are penalized because of faulty roofs. The average penalty is about 10 cents for each \$100 of insurance carried. Certain other structural penalties are often made for defective foundations, for ceilings, and floor openings. In one building the penalty, because of a scuttle hole covered with a lid made of ceiling material, is costing \$12 a year.

Occupational Penalties

The most common occupancy penalties are those levied because of the furnace or heating arrangements, the ventilating system, laboratories, home-economics units, stages, manual-training, and metal-working departments. In many cases these penalties cannot be eliminated without an excessive cost after the building is erected. However, many of the penalties can be reduced and others can be entirely eliminated without much cost.

Heating plants are responsible for many fire hazards in buildings. The average penalty on each building is 11 cents for each \$100 of insurance carried. The most common cause for penalties seems

to be the presence of combustible material near the furnace. About one third of the buildings included in the study are penalized because of heat arrangements.

The number of pupils housed in a school building makes it necessary to have adequate ventilating systems. Metal ducts through partitions of combustible construction draw penalties that may be as much as 20 per cent of the base rate. The survey shows that more than one third of the buildings included are penalized because of faulty ventilating ducts.

Large chemical laboratories are usually penalized rather heavily. The penalty is less if the laboratory is housed in a room having fire-resistive walls, floors, and ceilings. The presence of fume hoods, suction fans, and stoneware waste jars will aid in reducing these penalties.

There are a number of fire hazards in home-economics rooms that are penalized. Of the 516 buildings, 124 are penalized because cooking is done in them.

Most of the buildings that have box-platform stages are penalized. The average penalty for each of the buildings seems to be about 5 cents for each \$100 of insurance carried. The dressing rooms connected with the stage are usually penalized about one half as much as the stage.

Not many buildings are penalized because of the presence of picture booths but the penalty is usually heavy where found. Motion-picture booths should be constructed of incombustible material. The survey shows that a number of buildings have picture-booth penalties. The average penalty per building amounts to about 10 cents for each \$100 insurance carried.

This study indicates also that 111 of the 516 buildings are penalized because of shops. A flat charge is made because of manual-training or metal-working shops in the buildings. Nine buildings out of the number penalized for shopwork are penalized because of an excessive number of machines.

Forty-four of the buildings included in this study are penalized because of the presence of blowtorches. The average penalty is about 6 cents of each \$100 of insurance carried. In some of these buildings the penalty is costing as much as \$50 a year in added penalties.

Motors of an open type that might throw off sparks to ignite combustible material near them are heavily penalized. The average penalty is 8 cents for each \$100 of insurance carried. Since there was no way of determining how the motors were used, they are included here under shop units.

Various other fire hazards found in or about the buildings draw penalties, such as lathes, forges, gasoline engines, and painting and varnishing materials. Sometimes gasoline is kept in an ordinary unapproved can or in a glass jar. Nineteen of the buildings included in the study are penalized because of the presence of gasoline in an ordinary can and the average penalty is about 16 cents of each \$100 of insurance carried.

Credits

After the structural and occupancy penalties have been added to the base rate, deductions may be made for credits granted on the building. These credits are of two types, structural and protective. The structural credits are granted for superior construction such as fire-resistive doors, heavy columns, and fireproof partitions. Out of the 516 buildings 113 are given credit for structural features in preventing fire. The additional credit given is about 7 cents for each \$100 of insurance carried on these buildings.

Protective Credits

After the structural credits are allowed deductions may be made for protective features that aid in checking a fire that has started or that aid in preventing fires. The presence of a sufficient number of soda-acid extinguishers in accessible places, or of carbon tetrachloride extinguishers near where motors are used or chemicals are kept may bring protective credits. The presence of an automatic sprinkler system, or a watchman standpipe and hose units, and of a fire-alarm system may merit added credits. Most of these credits are granted for the presence of fire extinguishers and for fire doors.

(Continued on page 10A)

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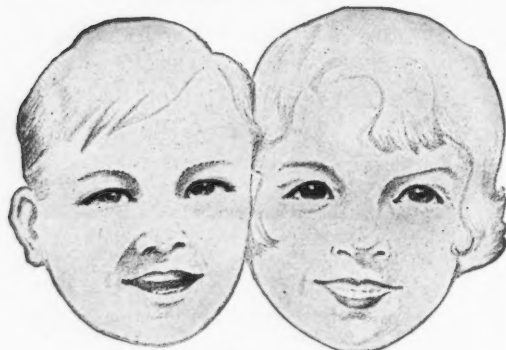
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Catholic Education News

(Continued from page 2A)

The Colleges

¶ The American Association for the Advancement of Science held its annual meeting at St. Louis, Mo., December 30 to January 4. Members of the faculty of St. Louis University had a prominent part on the program in the fields of mathematics, physics, chemistry, geology, and seismology. Rev. James B. Macelwane, S.J., professor of geophysics and director of the department at the university has been vice-president of the Association. ¶ The Catholic Round Table of Science, which meets each year in connection with the American Association this year accepted the invitation of Rev. Alphonse M. Schwitalla, S.J., dean of the St. Louis University School of Medicine, to hold a noon-luncheon meeting in the medical-school cafeteria. ¶ The St. Louis University publications are sponsoring a regional conference of the Catholic School Press Association to be held about the middle of the second semester.

Coming Conventions

¶ February 22-27, National Education Association, Department of Superintendence, St. Louis, Mo.; February 24, Department of Superintendence, Section for Modern Foreign Language Supervisors, St. Louis. ¶ February 22-27, American Association of Technical High Schools and Institutes, St. Louis, Mo. ¶ February 22-27, National Association of High School Supervisors and Directors, St. Louis. ¶ February 23-25, National Association for Research in Science Teaching, St. Louis. ¶ February 27-29, Progressive Education Association, Chicago, Ill. ¶ March 12-14, South Carolina Education Association, Columbia, S. C. ¶ March 13-14, Junior High School Conference, New York City. S. L. McLaughlin, New York City, secretary. ¶ March 25-28, Schoolmen's Week, University of Pennsylvania, Philadelphia. LeRoy A. King, Philadelphia, secretary. ¶ March 26-28, Alabama Education Association, Birmingham. Frank L. Grove, Montgomery, secretary. ¶ March 29, Music Educators National Conference, New York City. Wm. C. Bridgeman, Brooklyn, secretary.

Convention News and Notes

¶ The Third Annual Conference of the Sisters of Loretto was held on November 29, at Webster College, St. Louis, Mo. A total of two hundred Sisters representing 31 educational institutes were in attendance. The program comprised sectional meetings for Sisters in colleges, high schools, intermediate, and primary grades, in addition to general meetings of interest to general groups of teachers. ¶ The annual meeting of the eastern regional unit of the college department of the National Catholic Educational Association was held during the week of November 29, at Atlantic City, N. J. The meeting was in charge of Very Rev. Edward V. Stanford, O.S.A., president of Villanova College. Presidents and deans of 40 Catholic institutions were in attendance. At the meeting important topics of interest to eastern Catholic colleges were taken up and by-laws were adopted to govern the regional unit. The meeting closed with the election of the following officers: President, Father Edward V. Stanford; vice-president, Very Rev. James P. Sweeney, S.J.; secretary, Rev. Brother Emilian, F.S.C., Normal Institute, Ammenndale, Md. Rev. William T. Dillon, of St. Joseph's College for Women, was elected to serve with Father Stanford as regional representative on the executive committee of the college department of the N.C.E.A. ¶ A conference of the teachers of English from the various High Schools of the Sisters of St. Joseph, was held at their Mother House, 2116 Ursuline Avenue, New Orleans, La., on Friday, December 27, at 2:00 p. m. ¶ The second annual Augustinian Educational Conference was held at the Augustinian College, Washington, D. C., on December 30 and 31, 1935. The Conference opened with a solemn high Mass celebrated by Very Rev. Mortimer A. Sullivan, O.S.A., LL.D., provincial of the American province. The sessions of the Conference were held under the direction of the Rev. Howard A. Grellis, O.S.A., the director of high-school work in the province.

¶ The Annual Catholic Round Table of Science was held on January 2, in St. Louis, Mo. The meeting took place in the St. Louis University Medical School. The subject for discussion was "Research for the College Teacher," with Rev. Dr. Gerst, S.J., of Loyola University, Chicago, as the chief speaker.

¶ "Philosophy of the Sciences" was the general theme at the meeting of the American Catholic Philosophical Association, held on December 30 and 31, at Cleveland, Ohio. Dr. Charles A. Hart, of the Catholic University of America, had charge of the program. The respective relations of philosophy and science, as well as the purely philosophical problems in the fields of physics, chemistry, biology, psychology, and sociology were analyzed by neo-scholastic philosophers.

¶ The eastern section of the Catholic Library Association held a two-day meeting on December 27 and 28, at Hartford, Conn. The meeting was attended by a large group of librarians and library workers, including priests, Sisters, and laymen who gathered in St. Joseph College.

¶ The first teachers' institute of the Archdiocese of Baltimore, was held in Seton High School, with 1,500 members of Catholic teaching orders and others in attendance. Rev. John I. Barrett, superintendent of schools in the Archdiocese of Baltimore, presided at the two-day session.

WEDNESDAY 8:00-8:30 P.M., E.S.T. COLUMBIA BROADCASTING SYSTEM

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Here are some of the episodes that have

been used in past programs: the return of the Mayflower to England, the pushing through of the first Transcontinental Railroad, Horace Mann's part in the founding of free public schools, the opening of the Oklahoma territory, the victory of Col. Gorgas over yellow fever in Panama.

Because these vivid historical flashes light up odd corners of American history, this program is awakening an unusual interest among parents and teachers everywhere. Children, too, are keenly interested by the simple, forceful recounting of vital bits of their country's past.

A few of the many endorsements received:

Resolution of the National Council of Women. "... that a letter of thanks be sent to E. I. du Pont de Nemours & Co., Inc., for sponsoring the excellent educational series called 'The Cavalcade of America', thus providing the whole family with splendid entertainment."

Mr. Roger C. Fenn, Chairman Radio Committee Massachusetts Civic League. "Your program 'The Cavalcade of America' represents a milestone in the development of family radio entertainment. On

behalf of the Radio Committee of the Massachusetts Civic League, I congratulate you."

"We recommend it especially as family entertainment and suggest that the children be allowed to sit up and hear it."—Women's National Radio Committee.

"I enjoyed this program (on the Life of Horace Mann) very much. Am wondering if a copy of the script is available. Believe I could make some use of it in our school work."—Principal of High School.

"... wondering if dialogue of

same (Faith in Education) could be given by our Parent Teacher meetings, as such a program would be an inspiration. Men like Horace Mann are needed very much in our public life of today."—Secretary of High School.

"Listened to your splendid program on the beginning of public education in America. Your dramatization tonight prompts me to ask if you have any outline from which I could work up a simple scene for my pupils to present in class."—Teacher of American History.

If you have not heard *The Cavalcade of America*, tune in next Wednesday from 8:00 to 8:30 P.M., E.S.T., and suggest to your children that they listen, too. We shall appreciate your written comments.

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Fabric of the School

(Continued from page 58)

Exposures

After credits are granted on a building a charge may be made because the building is exposed to some specific risk from other buildings, either because it is near these buildings or because of connecting links that tie it up with other buildings, but few school buildings are penalized for this cause.

Aftercharges

After other penalties are made and credits are allowed, certain penalties may be levied for fire hazards that have not been covered under other charges. These added charges, known as aftercharges, are usually made for hazards that come with poor housekeeping methods. These aftercharges are usually made for such items as defective wiring, lack of a pilot light on electric heating units, the lack of protection between stoves and other combustible material, insufficient stovepipe clearance, broken plaster, broken windows, ashes in combustible containers, the lack of proper waste cans, and rubbish or oily rags found in the building. The average penalty for defective wiring is about 7 cents per \$100 of insurance carried. The penalties under this section are purely housekeeping penalties and can be eliminated without much difficulty. Forty-three buildings included in the survey are penalized because of poor housekeeping methods of the type mentioned above. The average penalty is about 7 cents for each \$100 of insurance carried.

Summary

On these buildings about one third of the average published rate is made up of penalties because of fire hazards found in the building. These buildings may be divided roughly into four classes; structural, occupancy, exposure, and aftercharges.

The structural penalties are levied because of the presence of fire hazards created by the construction of the building. The heating plant, ventilating system, shop units, and the home-economics department are common sources of these penalties.

The aftercharge penalties are often levied because of poor housekeeping and poor maintenance methods. Defective wiring, stove with poor protection, the lack of pilot light, insufficient stovepipe protection, broken plaster, and rubbish in the building may draw heavy penalties.

A large number of these penalties may be eliminated without much cost by removing the fire hazard for which they are levied. Some of the penalties can be avoided by proper attention to construction details when the building is erected.

THE CARE OF TOILET ROOMS¹

The work of cleaning toilet rooms consists of a number of jobs requiring varying frequencies of performance. The cleaning jobs usually include sweeping, scrubbing, and mopping of floors; cleaning of bowls, urinals, lavatories, sinks, woodwork, walls, mirrors, and ceilings. Attention must also be given to the flow of the water from faucets, tanks, drains, bowls, and lavatories.

Dirty toilet rooms quickly condemn the janitorial service of a building, as toilet odors, penetrating into corridors and classrooms, are more objectionable than any other odors, especially when these odors are forced upon the attention of those who visit the school buildings. No other work will bring greater returns in the opinions of the school executives as will the efforts and results of keeping toilet rooms clean and sanitary.

The cleaning of toilets, including the above-mentioned equipment, should be made a daily task. It is a mistake to leave the thorough cleaning of toilet rooms until the week-end. The best time to do this work is while children are in classrooms and the work of the custodian is lighter. It is sometimes necessary to have someone supervise the toilet rooms during the recess periods, thus affecting a saving in the cleaning work to follow immediately after.

Toilet rooms are more easily kept clean if the equipment is made of noncorrosive and nonabsorbent materials. Slate is not good for toilet-room floors or partitions, as it is not entirely nonabsorbent, thus making it very difficult to keep clean and free from odor. Cement floors, when properly treated and sealed, are desirable for toilet-room floors. They are light in color and the condition of cleanliness may be easily observed. Wood floors of any kind should never be used for toilet rooms.

Toilet rooms should be of ample size so that they will not be crowded at times of greatest use. There should be approximately one toilet seat for every 30 boys or girls, and one urinal stall for every 30 boys in the building.

Toilet rooms should also be well ventilated. Window ventilation is not

¹The present statement on the care of toilet rooms in school buildings was prepared by the Educational Committee of the National Association of Engineers and Custodians, and published in the official paper, *The Model Custodian*, for December, 1935.

(Concluded on page 13A)

(Concluded from page 10A)

always satisfactory. On still days when the outside and inside temperatures are about equal, window ventilation is very unsatisfactory, and at times will cause back drafts which may carry odors from toilet rooms into the corridors and classrooms of the buildings.

The ventilating equipment for toilet rooms should be installed separately from the general ventilating system of the building. Exhaust systems are considered to be best for toilet rooms. A positive exhaust prevents back drafts and causes the air to flow from the corridors into the toilet rooms and out of the building, thereby greatly reducing the possibility of making the building insanitary in any manner.

It is advisable to have timed automatic flushing systems for urinals. In most instances the flush is timed for intervals of not more than 15 minutes. It is sometimes well to increase the flush or shorten the time of flush during recess and other periods of greater use.

Toilet bowls and urinals should be plain in design and simple in construction. Deep grooves and ornamental decorative work should be avoided. It has been found that these grooves add little to the appearance and make difficult places to clean. In some cases the urinals are constructed with a front slab sloping toward the gutter, making conditions easy for cleaning. The use of an old floor brush on the slabs in front of the urinals is very practical. By increasing the flow of water to the gutter, the washing of the dirt from the slab into the drain can be easily accomplished after which the slab can be dried with the aid of a squeegee and mop.

The drain pipes from urinals are a usual source of odor, and should be given special attention. A little dissolved sewer-pipe cleaner put into the drain from time to time will dissolve the organic material and leave the pipe in a clean and sanitary condition. Water should be run through the pipe after the use of sewer-pipe cleaner, thereby avoiding any harmful effects from it. However, the cleaner should be of such a nature that it will not injure the fixtures or the piping with which it comes in contact, if it is not of such a nature, the surface of the fixtures should be protected while the cleaner is being used.

It sometimes becomes necessary to use disinfectants in toilet rooms. The disinfectant should be added to the cleaning solution used in the care of toilet seats, etc. The disinfectant should be as near odorless as possible. Chlorine tablets dissolve very easily in cleaning solutions and the odor is not as penetrating as ammonia or carbolic acid. It must be remembered that a good disinfectant must be a germicide.

Deodorizers are of no particular value whatever. The purpose of most deodorizers is merely to cover up one bad odor with another in order that the true condition of a toilet room will not be discovered. The smell from deodorants is usually very penetrating and can be noticed throughout large areas of a building.

Deodorants should not be confused with disinfectants, as many of these are sold under the label of disinfectants. A deodorant inclosed in a box cannot come in contact with germs elsewhere and it probably is not a germicide anyway.

Temporary odors should be removed by proper ventilation and permanent odors should be prevented by a thorough cleaning system, aided by plenty of fresh air and sunlight. By keeping slimy material and accumulations of dirt from the grooves of bowls and urinals, bad odors will be practically eliminated.

The walls and ceilings should be kept clean in the same manner as is recommended for other parts of the building. However, extra precaution should be taken to keep pencil and chalk marks erased, as the leaving of such marks is generally an invitation to add some more and usually results in a rapid increase of such defacement. When a child notices some writing on the wall, he immediately has an idea which seems to induce a motive to improve the writing or add something to it.

In some cases, where individual toilet rooms are used in connection with classrooms, the teacher is held responsible for any markings on the wall or equipment. A good plan to avoid such destruction is to have the children using toilet rooms make a report of any disorder or defacement, thereby making it easy to discover just who is responsible.

The teachers in every room with which individual toilets are connected should make an inspection of the toilet room before school opens in the morning to see that the floors are clean and dry, that the walls are neat and clean, and that everything is in first-class condition.

Each child should be instructed to observe upon entering the room, that these conditions of orderliness and cleanliness prevail. The first child to enter the toilet room who finds some condition of uncleanness or disorderliness, should at once report it to the teacher. This procedure makes the last child in the toilet room responsible for its condition. If he fails to report the evidence of carelessness, he should be held accountable for the unsatisfactory condition. When this fact is clearly impressed upon the children they will be more vigilant in their inspection and more prompt in reporting. Each child becomes a self-appointed inspector as soon as he enters the toilet room, and the matter of tracing carelessness becomes a very simple task. The offenders should be dealt with promptly and effectively.

The principle involved in the use of toilets is to teach the children to conduct themselves properly, and to care properly for school property.

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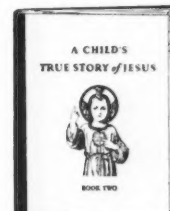
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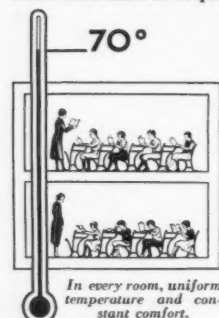


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New Books

(Continued from page 57)

heart than of the head. His enthusiasm for elementary education was a veritable passion, but it was matched by no corresponding power to think out adequate ways and means in education, or to carry into practical effect the inchoate and rudimentary methods he was capable of devising. His pupils . . . have left descriptions of Pestalozzi that have become famous; his extraordinary ugliness, his pockmarks, his dirtiness and untidiness, his disordered clothing, his nervous tics, his irascibility and violence, his habit of picking up stones and carrying them about with him, his utter disregard of time and of the conveniences of others, his fits of melancholy, his touchy vanity alternating with self-deprecation, his theatrical posturings, his suspiciousness, all the vivid details of the impression that he was an unbalanced freak; yet shining through that, something that made the pupils love him, and call him *Father* Pestalozzi, that could win enthusiasm and make a confused and almost meaningless lecture somehow interesting, that could get his teachers to work without salary, that created a confidence which no eccentricities, no incompetencies, could entirely destroy. The basic thing in him was essentially noble, an unselfish devotion to an ideal (pp. 433-44).

While there is no attempt to judge severely, there is an unconscious pricking of historical bubbles. Personages glorified in the imaginations of many writers turn out to be ordinary, real, and human. Evidently the author did his work hampered by no preconceptions that certain men were also little gods. Neither did he assume that change means progress, or that regulations and laws are adequate measures of what institutions and persons actually did.

There is little or no favoritism displayed toward institutions, men, or groups. While one readily grasps the author's firm belief in and devotion to the Church and to the fundamentals of Catholic education, he can also sense a disgust with certain churchmen who did not live up to their callings. He admits that "Catholic churchmen, being human, did not well endure the accumulated prosperity of the thirteenth century." Also, that "popes were too much taken up with their temporal power" (p. 178). He states that certain individuals had a distrust for the Catholic hierarchy prior to the Reformation "because it had become so worldly" (p. 220). He admits that "the older religious orders had become extremely corrupt" in the sixteenth century (p. 234). These and other illustrations of frankness in facing reality give one a confidence in the sincerity of the interpretations made by the author; and again impress one with the fact that churchmen may err without disturbing the perfection of the institution which they represent. There need be no fears of offending non-Catholics who use this book, because there is no attempt to defend or to offend. If the author has any tendency to judge harshly, it is in connection with contemporary efforts in education.

It is indeed unfortunate that so many contemporary Catholic writers delight in sniping at anything that is modern in education. This is particularly unfortunate when the worth-whileness of the target may be defensible, and when the authors do not take time to tell definitely what they mean, or to offer anything as a substitute.

The author's habit of putting such words as "research" and "democracy" in quotation marks where there is no particular reason for so doing savors of this tendency. So do the following excerpts: "It [the American high school] was indiscriminate in its inclusion of pupils: which is what is most often meant by calling any type of school 'democratic'" (p. 584). "The requirements of these 'standardizing agencies' vary somewhat; but, in the name of efficiency, they all tend toward greater complexity in school organization and greater expenditures of money upon schools. They control private schools even more effectively than public schools" (p. 585). "Fashions in dress, in carriage and manner, in smoking and drinking, in *clichés* of slang, in mental attitudes, spread like measles from campus to campus, until the whole collegiate world became one uniform rash" (p. 592). "One result of this extensive mixing of young men and young women in colleges has naturally been philandering and distraction in work; another has been the curious feminizing of the higher schools, due to the social leadership of women students" (p. 593).

Some will detect that the author's understanding of elementary education is inferior to his understanding of secondary and higher education; some will note that American education is not handled so well as might be expected from the excellence of earlier sections of the book; some may be irritated by the author's sprinkling of Latin phrases among his paragraphs; some may suspect a rather unsympathetic attitude toward students who cannot profit from the

(Concluded on page 17A)

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(Concluded from page 14A)

classical curriculum; but all should agree that Father Kane has produced a readable, teachable, scholarly textbook which should be of real service in rescuing a worthy subject from its present trend toward oblivion in teacher-training institutions.

— John P. Treacy

Active Games and Contests

By Bernard S. Mason and Elmer D. Mitchell. Cloth, 600 pp., 94 illustrations. \$3. A. S. Barnes & Company, New York, N. Y.

This volume is a worthy companion to the authors' *Social Games for Recreation* favorably reviewed in these pages. The present book presents over 1,800 active games and contests, with an original and certainly practical approach to play. The contests are classified in those between individuals and those between groups, each with many subdivisions. Other classifications are: Goal, Tag and Combat Games; Team Games; Water, Winter, and Mounted Games. Their use for different ages, rather than for grades, is indicated, and emphasis has been placed more on the understanding of the object and rules of the games than upon their technical aspects. The book is recommended as one of the best of its type. — K. J. H.

Daylight, Twilight, Darkness, and Time

By Lucia C. Harrison. Cloth, 224 pp., illustrated. \$1.24. Silver, Burdett and Company, Newark, N. J.

Children should read this book when they begin a study of latitude and longitude. It is a real service to teachers and pupils to supply such a full development of the effects of latitude and longitude upon the lives of people in all parts of the world and to simplify as well as amplify the explanations for these phenomena. It is not so easy to get this information from the geography, and, too, the geography is usually so brief and matter-of-fact on these points that it seems forbidding to the child.

Along the Hill

By Carroll Lane Fenton. Cloth, 96 pp., illustrated. \$1.25. Reynal and Hitchcock, New York City.

This is one of a series of nature-study handbooks or fieldbooks for schools, camps, for beginning adults and children. The author explains all the common rock formations which the hiker or the tourist can find in our hills. The text is well illustrated with drawings by the author. The book seems to be better suited to the high-school age than to that of younger pupils. It, too, is more of a field reference book than a textbook, since the descriptions are all very brief.

Character Education

By Harry C. McKnown. Cloth, 472 pp. \$3. McGraw-Hill Book Company, New York City.

This book is offered among others to religious teachers, as being of immediate assistance to them in character development. The author tells them that religion, although desirable, has lost its influence. Having thrown overboard the most effective means to form "good citizenship," he seeks a practical solution for the training of character according to a strictly material philosophy. By far the largest number of publications quoted or mentioned in the bibliographies are at variance with much greater and more reliable authorities. There is much good in the book, but it was seemingly never intended for Catholic or Christian readers. — K. J. H.

Library Handbook for Catholic Students

By William T. O'Rourke. Cloth, 200 pp. \$2.25. The Bruce Publishing Company, Milwaukee, Wis.

The author is assistant librarian at Holy Cross College and chairman of the committee on Catholic bibliography of the Catholic Library Association. In a foreword, Father Stinson, S.J., former president of the C.L.A., declares that the book "opens up an entirely new field for Catholic study and scholarship" and expresses the wish that it be made a textbook for every student in a Catholic college.

The ordinary library handbook and other helps which may be available are inadequate to guide the student to reliable sources of information on Catholic subjects and on the Catholic view of many topics in philosophy, history, sociology, economics, education, science, literature, and almost every field of knowledge. This book lists such Catholic sources as are accessible and also standard non-Catholic sources, often with an evaluation.

There is a concise explanation of the library card catalog according to the Dewey system and also the Library-of-Congress system. Many general-reference works, such as encyclopedias, dictionaries, yearbooks, periodical indexes, etc., are appraised briefly, with special attention to their attitude toward Catholic subjects and Catholic ideals. Special appendixes are devoted to Catholic books in philosophy and in sociology, and also to Catholic foreign-language reference books and to reference works and texts on Latin and Greek classics and antiquities.

We readily agree with Father Stinson and the author, who are both experienced librarians and know the needs of the college students, that every college student should own and constantly use this valuable handbook. We also recommend it to all high-school teachers and librarians. — E. W. R.